

The American Friend

Old Series
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TREASURE CHESTS FOR FILIPINO CHILDREN

"We who desire peace must write it in the hearts of children." Believing this to be true the Committee on World Friendship Among Children is planning a project for cultivating understanding and goodwill between the children of the United States and those of the Philippine Islands. This is the third of these goodwill projects, the first being the Dolls of Friendship with the children of Japan and the second, the Friendship School Bags with the children of Mexico. The country chosen for the third project is the Philippine Islands and the symbol chosen to bear the goodwill greetings from the children of the United States to the Filipino children is a Friendship Treasure Chest. The project will be consummated in the Philippines on December 30, 1930, a national holiday commemorating the death of Dr. Jose Rizal, the great Filipino patriot. The Department of Education will receive the Friendship Treasure Chests and distribute them and their contents to the children of the Philippines.

IN WORKING OUT STANDARDS AND IDEALS

Before holding the conference of 200 leaders in American community life which recently met in New York City for the purpose of discussing better motion pictures, each of these workers was asked to suggest the subjects which he or she would like to have presented, and out of these replies was framed the program which the Motion Picture Producers and Distributors of America followed in their four-day conference. Taking part in this discussion were the most outstanding motion picture men in America. Their frankness in admitting the shortcomings of the motion picture industry was a source of surprise. However, it is significant that 88 percent of the pictures produced by the Hays Group since 1928 had the en-

dorsement of national, civic and educational organizations and various other socially-minded groups, 58 different organizations taking favorable action on various films. Not only was the technique of the industry presented through which members of the conference became familiar with the whole realm of motion picture production and distribution, but the standards and ideals of the industry and of the members of the conference were freely and frankly discussed. There can be no doubt but that both producers and consumers were greatly benefited by coming face to face, the result being a better understanding of each other's viewpoint. Some very practical outcomes of the discussion were: The appointment of one of America's most prominent women in the field of organized womanhood who was selected by the women themselves, and who will work very closely with the producers at Hollywood in the making of better films. The appointment of a committee on the use of motion pictures in religious education. The appointment of a committee to select a list of motion picture classics for children. The appointment of a committee to work out a community textbook on the subject of motion pictures in general. While members of the conference expressed with gratification the benefits which came to them, the producers who were present were all of the opinion that they themselves had received even greater benefits because they felt that they were being guided by men and women who spoke with authority, out of very practical community experience, and with a knowledge of the difficulties encountered in the production of motion pictures.

BUILDING A MORAL RESERVE

Studies in the Responsibilities of the Christian Citizen is a course intended to help people to recognize facts, to think clearly, to vote conscientiously, and to bring their religious ideals to bear upon their public responsibilities. It has been devised with special reference to helping Christian youth and older people to interpret their responsibilities as Christian citizens in terms of their religious ideals. Obviously, in a course which is to be used in thousands of communities in America, and also in other lands, principles rather than details must be emphasized, but it is believed that the form of the study is such that those who follow the course will be able to carry on investigations of life in their own communities, and to reach an understanding of needs and possibilities which will enable them to participate with greater intelligence and enthusiasm in constructive policies which may be devised. The course will appear in nine parts: (1) The Nature of Community Life; (2) Government as an Agency of Social Living; (3) Law as the Will of the Community; (4) Officials as the Agents of Law Enforcement; (5) The Relation of the Individual Citizen to the Law; (6) Crime as a Break-down of Citizenship; (7) Creating Public Opinion; (8) The Church and State; (9) Creating a Christian Society. The method of approach to the subject will make it possible to use the studies either in groups or for individual work. Each study will present four phases of the subject: (1) A general analysis, (2) a historical survey of the origin, growth, and present status of the particular aspect of the community under consideration, (3) a definite plan by which the student may undertake an analysis of his own community and may correlate, systematize, and evaluate his results, (4) a constructive section suggesting ways in which Christian thinking would operate in this particular field, with some facts regarding things that have been done in other communities, and ideals which might become operative after experiment. Anyone desiring this course should send seventy-five cents to the office of The American Institute of Sacred Literature, The University of Chicago, Chicago, Illinois.

Who is Embarrassed?

Would YOU be embarrassed if you were a missionary faced with several monthly bills to be paid—and a depleted bank account?

Would YOU be embarrassed if you were a treasurer expected to make monthly payments to each of your mission fields—and your bank balance amounted to about half the amount required?

WHO should be embarrassed because receipts for the past six months have amounted to only \$31,373 when they should have been \$59,250?

No One Need be Embarrassed

if every Friend will experience the joy in giving regularly, generously to the united work of the church at home and abroad; and if local and yearly meeting treasurers will remit promptly at the end of each month.

AMERICAN FRIENDS BOARD OF MISSIONS

101 South Eighth Street
Richmond, Indiana

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

Presenting a Good Test of One's Work

A LETTER is at hand from a prominent member of one of our city meetings which has recently lost its pastor. In referring to the latter's work there, our correspondent says: "His work is now proving to have been of the first order. The membership remains most loyal to the church and every indication points to the fact that he did his work thoroughly so that when he left the work continues right on." This is a tribute worthy of comment. The meeting in question has not yet found another pastoral leader, but the work goes on, thanks to the constructive work of the pastor who has gone on to service elsewhere. Evidently the work there has been meeting-centered, rather than person-centered. Responsibility must have been wisely distributed and a sense of loyalty to the work stimulated and strengthened.

In this as in other cases which might be mentioned, there has been a conscious and consistent effort on the part of the retiring pastor to prepare the way sympathetically and helpfully for his successor. While a pastor could hardly do less and be true to his high calling, it is a test which is not always met successfully. In seeking persons for pastoral leadership, meetings would do well to ask: How are you leaving things in the meeting you are now serving? Has your presence stimulated loyalty to the work of the church and produced harmony in the local membership? What have you done to pave the way for the successful work of your successor?

We have suggested at least two general criticisms that are made of pastoral leadership among Friends. One is that in placing responsibility for leadership upon one person and in adopting more or less of a set program, members lose a sense of individual responsibility for worship and work which is essential to Christian growth. Another, akin to it, is that the work of the meeting may become too greatly person-centered, so that its fortunes, so to speak, may rise or fall according to the personality, according to the strength or foibles, of the pastor. These are ever-present dangers which wise leadership will seek to avoid, as the pastor of whom our friend writes seems to have done with demonstrable success.

But why apply this test solely to those in positions of pastoral leadership? It is one with which we should all be faced. How are we doing our work,

whether it be religious or vocational? In a self-centered, personal way or from the standpoint of the work's sake? Are we carrying on in such a way and in such a spirit that our work would go on successfully without us?

A Plausible Fallacy Well Exposed

SEVERAL weeks ago we commented editorially on the strange spectacle of War Hero Sergt. York, record holder for German killing, appearing as a headliner on a Bible Conference program. Our latest word of him was from a much more natural setting, that of the American Legion convention at Louisville, Kentucky. Just why he was thought qualified to speak on the subject we do not know, but he was interviewed on the possibility of preventing war. "War is the outcome of hatred, malice and envy among mankind," York declared. "You can't legislate evil thoughts out of a man, so how can you expect to abolish wars by making laws and signing written promises? When all the evil passes out of a man's heart, then war will pass out of the universe."

In slightly different words this is a repetition of the time-worn statement that you can't change human nature and therefore you can't eliminate war. This is fallacious, of course, on two counts. In the first place human nature can be changed but in the second place we don't have to wait for the completion of the process to get results in improving social and international relationships. On the latter point, we quote with approval from the *Des Moines Register*:

"Sergeant York is undoubtedly a good man. He would doubtless like to think more optimistically about banishing war. But he is caught, like many another well-disposed person, by that old notion that the very nature of mankind must be changed before peaceful settlements can be substituted for settlements by slaughter.

"Now if there were anything at all to that notion, we could not explain how men in their local relations have been able to substitute peaceful settlements for murder—outlawing murder and uniting all the forces of civilization against it.

"If there were anything to that notion, we could not explain the way peace is kept throughout Iowa, and throughout all the states of our middle west, and throughout all of the United States. We should be still in the age of the duel, the frontier six-gun man and the posse carrying a halter, all over the

world, if it were not possible to build a peaceful, civil order in place of a shooting and a violent order on human nature as it is.

"We have not waited to get all the 'evil out of man's heart' before establishing our courts within national

boundaries. The trouble with Sergeant York's view is that it not only eliminates the possibility of peace between nations but eliminates the possibility of peace between men in less than national groups. And we know that this latter kind of peace is possible."

How Europe is Thinking

BY DAVID M. EDWARDS

IT SEEMS very certain that if readers were talking with me they would ask me what the people we met and talked with in Europe this summer think about the great questions that are so prominent in the minds of all who think internationally. These questions are, of course, debts and reparations, disarmament, the League of Nations and the relation of the United States to it, and recognition of the Soviet Government by the United States and Great Britain.

These questions were discussed freely by speakers in every country we visited. Russia's interest was of course mainly in the latter question. While in each country a slightly different angle was taken in the viewpoint, there was substantial agreement on the main points.

On the whole the British point of view is freest from prejudice and personal interest. The British statesman seems more able to be objective in his way of thinking than those of other countries. Both the French and the German look at these questions, especially that of debts and reparations, which by the way are after all one question, from a more self-interested standpoint than the English. French speakers were very certain that Germany could pay. But we must remember that they were just as sure when they demanded at the Versailles Conference in 1919 the enormous sum of 200 billion dollars. It will be remembered that the sum determined upon at that time was one half the amount at first demanded by France, that the Dawes Plan reduced it to \$35,000,000,000 and that it now stands at \$30,000,000,000 by the terms of the Young Plan.

German statesmen are exceedingly courteous as well as cautious in their remarks about Germany's ability to pay; but when we remember that the Young Plan calls for an enormous annual payment of \$500,000,000 for the next 66 years, that the difficulties of transferring such sums are practically insurmountable, that these sums can come only from sweated labor and that the tariff walls of the United States to whom the money finally goes, are so high that for Germany to have an export larger than her import is practically impossible, one is forced to feel that it is only a matter of time until there will be a "Younger Plan" calling for smaller amounts and easier terms. Further, it must be remembered that Germany has borrowed more than she has paid thus far in reparations, and that the facility thus far is chargeable to borrowed money, most of it at a high rate of interest. Chancellor Snowden stood like adamant, at The Hague Conference, for England's right to receive certain funds. The invisible figure, however, that loomed in the mind of the Chancellor and enforced this stand was that of Uncle Sam who will receive, finally, all the funds paid to England by the settlement at The Hague. The whole question of debts and reparations goes back ultimately to the way in which the United States treats her allies.

Here is the way Englishmen and Frenchmen see the situation: when the United States entered the war the situation with the allies was desperate. It really was an alliance in which each country was to serve the common interests in the way she could best do so. France could furnish men, England munitions and the United States, because of distance, money. Of course each furnished all three, but in the main each had

her special contribution. The question arises, should France pay for English shells shot from French cannons at a common enemy? Should France or England repay money borrowed from the United States, used to manufacture shells to shoot from English or French cannons at an enemy common to all three countries? Legally yes, but morally? Then should France pay England so that England can in turn pay the United States? Legally yes, but morally? When the United States entered the war we were told that should Germany triumph over her European enemies, the United States would be the next point of aggression. How many of us were told that we would be under the domination of the Kaiser if we did not win the war? Either this was true or it was not true. If true, then to give the money the United States furnished was an easy way out, and repayment should not be demanded. If not true, the case is not altered, as we made this discovery after the war was over.

Already the United States Government has acknowledged this principle of cancellation by scaling down the amounts of the debts of all her creditors and by making a very low rate of interest. If by "wiping the slate clean"; i. e. by cancelling debts so that those countries to receive reparations may in turn cancel them also, we can create a condition which will minister to the rapid rehabilitation of European countries so that foreign trade will increase and that our foreign markets will be more remunerative to the United States commerce than the entire amounts of the debts, would it not be wise as well as generous to do so? To \$90,000,000 which the United States Government was awarded by the Chinese Government after the Boxer event, and which she allowed that government to use in the education of her youth in foreign universities, was of much more value to us than the money could have been made to be if paid over to our government.

These are some of the things which are advanced by the French and English and it is a little difficult to answer them adequately. But some one will probably say: "But if we cancel debts and reparations the European governments will use the money in building up armies and navies." In answer to this one is inclined first to say that the present progress in world peace, both by the favorable work already done in disarmament as applied to reduction of navies, as well as the undoubted progress made by the League of Nations in perfecting the organization of the forces of peace in keeping with the Kellogg Pact, and in the constantly growing ability to work together which ten years of frequent meetings at Geneva has achieved, makes this use of the money constantly less likely. And, secondly, one, after associating with Frenchmen and Englishmen and Germans for a season, feels inclined to share in their resentment of any suggestion from the United States as to what they should spend their money for. One feels very certain that if the situation was reversed the United States citizens would become very indignant if the suggestion as to how the money should be spent came from across the Atlantic.

If debts were cancelled, however, there is just one suggestion that the United States Government should make. Our creditors should be required to cancel all claims against Ger-

many and all measures available should be taken to actually end the World War; for it is not ended so long as any punitive or semi-punitive measure set up at the time of the cessation of actual activities, are in existence.

In this connection one is reminded of the story of the Negro soldier who went to his commander the day after the armistice was signed and informed him that he was going home. His commander asked him how he figured it, and the Negro soldier told him that he had enlisted for the duration of the war and that as the war was over he was through. The commander said: "Yes, Mose, the war is over but, the duration isn't." That has been the trouble; the war has been over but the duration still endures.

My reason for suggesting that reparations should be cancelled in the event that debts are cancelled is, of course, obvious to those who have made themselves familiar with the literature concerning guilt in connection with the cause of the World War. No longer does anyone informed upon the subject, (and to be informed is easy although the literature upon the subject is a bit formidable) assess the guilt entirely to Germany. The old adage that it takes two to make a fight is only too true, except that in this instance it took several and the guilt must be distributed.

This may sound too much as if I am arguing the case, whereas I set out to give a statement of what Europeans say about it. But here it goes with a hope that all of us may make a sincere effort to understand these great questions, so much more thought about by the Englishman, the Frenchman and the German than by the citizen of the United States. Let no one get the notion, however, that any of these people on this side the pond speak in bitter language about these things. We found the greatest appreciation of what the United States did during the war and I might say also that the distribution of war guilt is much more readily acceded in Europe than by those with whom I have talked in America.

While the question of debts and reparations was everywhere discussed, the one that seemed even of more interest was that of universal peace and the relation of the questions of the freedom of the seas and of disarmament to it. Of course the particular point that was of peculiar interest, when our party was in London early in July, was the conversations that were just then being had between General Dawes and Premier MacDonald. One phase of these conversations was of the "Hoover Yardstick" which was just then coming into the discussion. There has been such rapid and constructive movement in all the matters relating to world peace, even since early July, that simply to narrate what was said then by England's statesmen would be to use old material. Since then all members of the British Empire have joined England in signing "The Optional Clause," which commits them to refer all questions of dispute with insignificant reservations, to the World Court. Other nations, not signatory to this clause, previously have joined England. In announcing, at the opening of the Conference of the League of Nations, England's intention to sign, Premier MacDonald said that the Kellogg-Briand Pact or the Pact of Paris, as it is frequently called, had gone so much further than the Covenant of the League that it became essential to move forward and to take such action as would close the breach between the two documents.

One point repeatedly mentioned and apparently highly valued by those who addressed us in London was the fact that the question of parity of naval equipment of Great Britain and the United States was approached from the point of view, not that this parity would prevent war between these two governments, but that it would set the pace for reduction of armaments so that other governments would speedily follow. Indeed the statement was made by the man who is perhaps the most responsible authority upon these questions, that the initial thought in all the negotiations upon this subject was the utter impossibility, even the unthinkability, of England and America building up navies against each other.

Everywhere we found a growing respect and appreciation of the Paris Pact. In France we were told that at the time of the signing of the Pact very little importance was attached to it. The French thought "if it pleases the Americans, well and good, we will sign," but that as time has gone by the Pact has grown in significance. Its idealism has caught the imagination of Frenchmen as well as the citizens of other countries. There have happened and are still happening, actions that will clothe the Pact with power and efficiency. Slowly but surely the forces of peace are being organized and the statesmen being trained to think in terms of peace in place of war. While war has not yet been made impossible, nor even highly improbable, there is a constant movement in the direction of these two desirable conditions. Of course the most significant factor in this achievement is the growing capacity of members of the League of Nations to work together for the common good. The paths from the governments of nearly all the nations of the earth (with the exception of the United States, Russia and Mexico) to Geneva, Switzerland, are worn smooth and so are also the thought paths leading to international well-being in the minds of statesmen in all countries of the world.

And while I am on this subject I want to say one more thing. Doubtless in the mind of most of us, disarmament seems to be the most important factor in world peace. This was my own feeling up to the time of the trip through Europe which I took with the Eddy Party this summer. But I have readjusted my opinion. There is another thing more fundamental and that is the economic relations between nations, meaning by this the arrangements made which affect the commerce between nations. Equitable tariff legislation will have more to do with universal peace during the next quarter of a century than any amount of agreement concerning disarmament, whether that refers to navies or armies or airplanes. The things that make this matter of economic relations so important for the years immediately ahead are the tremendous sums of money that must pass between nations on account of the debts and reparations to be paid as a result of the World War, and the struggle for the raw materials of the earth that seems to be inevitable on the basis of the "Self-Sufficient Empire" that is being urged by the growing sense of nationalism that is extant throughout the world.

The political condition upon the Continent was graphically pictured by Professor Gooch of Oxford University. This picture presented a number of delicate situations. Most of these were the creation of the Versailles Treaty, the resurrection of Poland after a century of dismemberment, the Polish Corridor, the question of Bessarabia between Russia and Roumania, that of Vilna between Poland and Lithuania, the East Prussian question, the Balkan situation, the condition of Austria; these and others were discussed with a clearness and a profundity of knowledge that was most illuminating and caused one to desire intensely for a deeper concern about passing events so that such dense ignorance as one often finds in his mind should not be allowed to accumulate.

In Germany we heard the Polish Corridor discussed from the German point of view and in Poland from the Polish angle. The different viewpoints upon the Franco-Prussian questions were given in the speeches of our talent in these two countries. One comes to the conclusion that there is merit in both or all sides of any question, and that adjustment requires a discrimination of mind and an ability to assess values not possible, except for a disinterested tribunal and certainly not likely to eventuate in the presence of freedom to resort to force. Frequently I felt a prayer arising in my soul for the rapid movement in the organization of peace, the development of ability to work together on the part of the leaders of nations, and a lessening of armament before these situations could get out of control.

London, England.

Up Among the Doukhobors

BY THEODORE AND ESTELLA FOXWORTHY

WE HAD heard of the Doukhobors and occasionally had read an article of some Friends' visits among them. However, interested as we were in these people and in the various articles relating to their history, we found that having been in their group meetings and having visited them in their homes we were brought to a sense of the realization that the Doukhobors are real human beings and not mythical people of the dim, far-away past.

Through the kindness and generosity of some eastern Friends, we undertook the trip by automobile to visit these people of the Canadian Northwest. With credentials from the Representative Meeting of the Religious Society of Friends of Philadelphia, from the American Friends Service Committee and from Nebraska Yearly Meeting of Friends, together with letters of introduction to leading Doukhobors which J. Passmore Elkinton so kindly furnished us, we left Alda, Nebraska, the morning of June 25 and on July 2 arrived via Winnipeg at Yorkton, Saskatchewan, already having motored a distance of 1,166 miles.

The trip in toto took us from Yorkton to Buchanan, thence to Verigin, Kam-sack, Arran, Canora, Kylemore, Watson Saskatoon, Blaine Lake, Slavenka, Harellofka and Langham in Saskatchewan. Farther to the west via Edmonton in the Alberta province we visited at Calgary, Cowley, Lindbreck and Rich Spring, thence by way of Nelson in British Columbia at Brilliant, Shore Acres and Thrums. Thus on and on we journeyed along the great fields of waving grain; across the awe-inspiring mountains, when sometimes we seemed to be up on the pinnacle of creation looking down into the abyss of eternity; through the beautiful fruit ranches of British Columbia, and with scenes like these again in panoramic view through eastern Washington and Oregon and through southern Idaho and Wyoming, where ranches were interspersed with sand and sagebrush; through the solitude of the desert stretches, then over the Lincoln Highway back to Alda, having traveled in all a distance of 5,868 miles.

The Doukhobors are divided into three groups. Many beliefs they hold in common, yet there are some very distinct lines of cleavage. The Independents, numbering about 8,000, live in separate homes and most of them own their farms or village property. The Community Doukhobors, in all about 7,000, possess their lands in common. The Sons of Freedom, some 400 in number, are regarded by the other groups as extremely

radical and the publicity relative to this fanatical element is certainly mortifying to the other two groups. The nude parades of these fanatics are put on to demonstrate their disapproval of present forms of governments and of public school systems.

The largest number of Independents reside in the Saskatchewan Province. Most of them have beautiful, spacious homes. The wealthiest man of all this group owns eighteen quarter sections of land. They are thrifty and progressive agriculturists. We doubt if any other group of people in thirty years' time would have made any greater material progress and have beautified their premises more than have these people. Our visit in thirty or more different families of Independents brought us into contact with approximately two hundred people in connection with their home life. Two of these, John Plaxin and wife, had attended the school near Buchanan which was operated by Friends twenty-five years ago and taught by Nellie Baker of Toronto, Canada. They could not say enough in praise of that school. It was the only one the wife was ever privileged to attend. Most of the Independents are anxious for their children to be educated. Several of their young people have the A.B. degree from the university. Others are qualifying as public school teachers, accredited accountants, graduate nurses, doctors of medicine and lawyers.

The "Christian Community of Universal Brotherhood," the title used by the various settlements of Community Doukhobors, is organized as follows: Twenty-five men work a section of land which is presided over by a foreman. From two to four families live in one large house, two or three rooms being allowed each family. They all use the same kitchen, but occasionally eat in their separate rooms. A certain fee is collected yearly from each family by the manager of the settlement and forwarded to the Leader and President of all the Community groups, who is at present Peter Veregin, residing at Brilliant, British Columbia. Their land in these various settlements is held by a corporation composed of the President, Vice-President and Board of Directors, who administer the financial affairs. At the little village of Lindbreck, in Alberta, they operate a flour mill. A Doukhobor who hasn't education enough to sign his own name built the mill and installed all the machinery at a cost of \$30,000.

In the midst of the mountains of British Columbia, with Brilliant as its headquarters, there is a particular location

which was a mass of heavy forest until the year 1913. Here the Doukhobors began clearing away the timber and in the sixteen years they have their fruit ranches all under irrigation, where now apples, cherries, pears, peaches, plums, apricots, raspberries, strawberries, gooseberries and beautiful flower gardens everywhere abound. At this place they have a large jam factory, where 3,600 four-pound cans of jam are preserved daily when operating at full capacity. Most of the Community groups are very negligent about the education of their children, saying that in the public schools they study too much about war heroes, etc.

At Thrums we met the largest group of the Sons of Freedom. They seriously question the possibility of a Christian having anything to do with the so-called governments of the world and spend much time traveling over the country railing against certain teachings in the public schools and severely criticising present governmental systems.

It may be truthfully said that the Doukhobors as a class are very industrious. Aside from their daily routine of work, the women and girls are often occupied with weaving linen and woolen goods, carpets and rugs, knitting and crocheting lace and doing fancy drawn work. We never beheld a more beautiful array of house plants of all kinds and colors than we did in almost every locality that we visited. In each home visited every one did his utmost to make "these Quakers" feel welcome, so much so, that we would say a Doukhobor home and gracious hospitality seem one and inseparable.

Most of these people are quite religiously inclined. Before partaking of their meals, the host or hostess, as all stand around the table, repeats in the Russian language the following prayer: "We ask thy blessing, God. Our Father in heaven we all trust in Thee who gives us food for the nourishment of our bodies, who opens his hand and gives bountifully from it. Thou fulfillst the hunger and longing of our souls. Thy Spirit enters us and comforts us. We pray Thee grant all those who have passed on, eternal blessedness. Watch over and keep us Thy children here on earth. Glory be to God. Christ has risen, (all repeat) Yea truly Christ has risen." The following prayer is repeated at the close of the repast: "We ask Thy blessing, God. We thank Thee Father for the food of which we have partaken and for all the blessings of the world. We pray Thee, God, take us after death into Thy heavenly Kingdom. Glory be to God."

They usually gather at least once a week at their plain meetinghouses for a worship service. As is their custom, at the center front of the room a table is

spread on which is placed a large loaf of bread, a pitcher of water and some salt. These represent the great spirit of fellowship and friendly hospitality of all Doukhobors. The men and boys stand on one side of the room facing the center and the women and girls likewise, on the other side. Many Russian songs are sung and psalms repeated from memory without any instrumental accompaniment, a few of the older men and women taking their turn in the psalm repetition as each stands in front of the table. In this way two or three hours are spent, and unless some visiting friend or leader is present, no further public speaking takes place.

An opportunity was offered for us to give an address at every public meeting we attended. Both in the public gatherings and in the homes we stressed the fundamental beliefs held in common by Doukhobors and Friends; the positive Christian life resulting in service for Christ and to our fellowmen; world peace and the significance of the Peace Pact; Friends belief in a guarded education which led to the establishing and maintaining of various boarding schools, academies and colleges. We felt clear in urging these people to do all within their power to establish a school or schools where their young people could be well educated under Christian Doukhobor influence.

At one place where we dined we met a Frenchman, who is a merchant, a German grain buyer and his wife, together with a group of Doukhobors. Here a most interesting conversation took place relative to Friends' Peace and Good Will Centers in France, Germany and other places and to reconstruction work, child feeding and Russian relief work following the World War. Mention was made by the Doukhobors of money sent by them through Friends' channels for Relief Work. Many questions were asked in most places as to the various lines of activity being carried on by Friends which offered a splendid opportunity for urging these people to enter upon a more positive program of Christian service. At all these group meetings, after our credentials were read and interpreted, the Doukhobors invariably desired that we bear their love and greetings to all the Quakers and that we express their deep appreciation for the many things that the Quakers have done for them.

A few statements regarding the history, beliefs and needs of the Doukhobor people might be of interest. There is no definite record as to their early history but it probably dates back to at least the middle of the 18th century, where in the Ukraine in Russia they seem to have had their beginning. Strongly opposed as they were to the formalities and corruption of the Church, they held that the "voice within" was the ultimate au-

thority in all matters pertaining to Church and State. Even the Bible itself was considered secondary to this "inner voice." Later they refused to bear arms, rejected the outer form of baptism and the Lord's Supper. For these and other teachings which were contrary to church and government, they suffered from time to time severe persecutions. They were driven from one part of Russia to another, beaten, imprisoned, many being sent into exile. Some died as a result of cruel floggings and other forms of punishment. Many died of disease and starvation resulting from the heartless treatment by local authorities.

Publicity given to these sufferings reached the ears of Leo Tolstoy and others and finally the ears of the Emperor, who at last gave permission for the Doukhobors to emigrate to other lands. Funds were provided chiefly by English and Philadelphia Friends, for some of them to go first to the Island of Cyprus and for most of those remaining to emigrate in 1899 to the western provinces of Canada. Those in Cyprus, finding that the climate was not conducive to good health, went also to Canada very soon. The Friends not only furnished large sums of money for this emigration, but also were mainly instrumental in negotiating with the English and Canadian governments in arranging for their entry and settlements, assisting them financially and otherwise until they got a foothold in Canada. Within thirty years these honest, hard-working people have risen from a state of poverty and want to that of a fairly well-to-do class.

Among the chief needs of these people, as we see them, are a well worked out system of guarded education, a constructive program of evangelism, a modification in their form of worship and a leadership of the right sort. We do not see a bright future for the Doukhobors unless some of these features are instituted soon. The principles they hold for the most part are splendid, but these principles must be clothed again with new garments and enlivened with a vitality that will be expressed in a positive way. One of the most encouraging symptoms is the fact that in several places there seems to be a reaching out after a real remedy for some of the spiritual ills and a few of the young people, keenly aware of the situation, are resolving to thoroughly train themselves, hoping later to give their energies, if a way opens, to constructive service among their own people.

COMMEMORATE OUTSTANDING EVENTS

Sunday, October 6, being the thirtieth anniversary of the organization of University Monthly Meeting, Wichita, Kansas, and the third anniversary of the dedication of the new church building,

the services of the day were planned to commemorate these two outstanding events in the history of the Monthly Meeting.

At the morning service the choir furnished some special numbers and President Mendenhall, who preached the dedicatory sermon three years ago, brought a helpful, thought-provoking message from Matt. 6-33: "Seek ye first the kingdom of God . . . and all these things shall be added unto you."

At the noon hour each family present, with a basket, containing sufficient food for its members and two more, proceeded to Recreation Hall of Friends University where a bounteous luncheon was enjoyed. While partaking, the people, more than three hundred, were entertained by Herbert Huffman Jr. at the piano and Leonard Zonkers, violin, with three instrumental selections, and J. P. Whitaker favored them with a vocal solo.

As soon as lunch was over and before the fragments were gathered into baskets, the rendering of an interesting program was commenced. The first few numbers of which were tableaux representing a few of the outstanding incidents in the lives of George Fox and William Penn and other early Friends.

In "Looking Backward," O. C. Emery, who served the monthly meeting, as clerk, for almost twenty years, presented some very interesting historic facts, not only in regard to the meetings activities, but also in the City of Wichita. As the names of the persons in the review were presented their pictures were thrown upon the screen.

When the roll of charter members was called only four responded to their names. Friends dispersed with the feeling it was good to have been there.

LIBERATING PRISONERS

A recent letter from Gilbert MacMaster, representative of the Service Committee in Berlin, tells of the devoted work of Gheel Gildemeester, who has in the last five or six years liberated hundreds of political prisoners. "He has just succeeded in getting the last three German political prisoners freed from the prisons in the French occupied territory. They were imprisoned in Landau in the Palatinate. This was the close of a work which Mr. Gildemeester began in 1923, and upon which he spent practically all of his private fortune. The number of prisoners whom he succeeded in liberating during the year 1923-24 ran up to several hundred. He succeeded in liberating these last three by appealing directly to the President of the French Republic. I understand that there are still some Germans in the German prisons for offences committed at the time. Gildemeester is anxious to intercede on behalf of these prisoners, too.

A Quaker Pilgrimage

(September 11-14, 1929)

BY MARY HOXIE JONES

I NEVER realized how little I really knew about Quakerism until I went to many of the places where Quakerism originated. There were five of us—father, mother and I, Ernest Taylor, whose knowledge of things Quakerly is amazing, and Christopher Rowntree, whose intelligence in driving a car is extraordinary. We went in an American Dodge belonging to the Rowntrees and they assured us that its excellence was due to its nationality. We left York after an all too short visit to the Minster, to my mind the most beautiful of all cathedrals, though I am told that Durham, Ely, Peterborough and Chartres are even more beautiful, but I have never seen them.

We all packed ourselves into the Dodge with our five suitcases strapped on behind and many Rowntrees bidding us God-speed. During two weeks in Yorkshire we had had one short afternoon of rain and we were hoping for three more fine days, though it seemed incredible that good weather would last much longer, for it was cloudy and misty when we started.

George Fox climbed Pendle Hill in Lancashire and there had his vision of the people in white raiment to be gathered by a riverside, in the towns of Sedburgh and Brigflatts by the river Rawthey. Here he came through various dales from Pendle and preached under a yew tree in the churchyard at Sedburgh. We came, as did he, through Wensleydale and Garsdale—most beautiful dales with fells on either side, which we could not see well, due to the mist. We went a bit out of our way to Countersett, where lived John and Samuel Fothergill; we saw their initials on the stone arch over the door into the garden. Just beyond we had our lunch in a field overlooking Semerwater, a lake which covered a town because the lord of the castle refused a poor man bread and ale. The town was cursed and even now, so it is said, the church bells can be heard ringing at the bottom on a still Sunday. We ate our sausage rolls and biscuits and cheese while Ernest Taylor read us William Watson's "Ballad of Semerwater." We passed Sedburgh and saw where the yew tree probably was; it blew down in 1877.

Firbank Fell was our next destination, close to Brigflatts. Up a steep and narrow winding road we went until we had to leave the car and walk along a grassy road till we found a break in the stone wall. Here we found the burying ground that belonged to a church that is no

longer visible, and before its day there was a church where a general meeting was being held of Seekers from all the surrounding districts. Here George Fox came to preach, but he did not go into the church but stood up on the fell on a rock, now called "Fox's Pulpit" and which now has a tablet bearing this inscription:

"Here or near this rock, George Fox preached to above one thousand 'seekers' for three hours on Sunday, 13th June, 1652. Great power inspired his message, and the meeting proved of first importance in gathering the Society of Friends. From this fell many young men went forth through England, with the Living Word in their hearts, enduring manifold hardships as 'children of the light,' and winning multitudes to the Truth."

We climbed even higher than the pulpit and despite the haze we had a most beautiful view of the villages in the dales and the nearer fells. I do not believe that Fox noticed how beautiful it was there. We came down the steep and winding road to Brigflatts where we saw the quaint little whitewashed meeting-house with its old benches, its gallery for women and its place for the sheep dogs; we had tea in the garden across the way and then passed Richard Robinson's house where Fox spent the night, to the river Rawthey, a beautiful stream.

Then we drove on to Preston Patrick. Here lived John and Mabel Camm in their house, Camsgill. We went over the house and saw the old cupboard in the kitchen where they carved their initials which are still there with the date, 1641. These became valiant Friends with their two serving girls. Camsgill was a center for Seekers before Fox's visit and became afterwards a center for Friends. We went on to Birkrigg Park, an old burying ground for Friends, and we spent the night near Kendal, having come 109 miles.

The next morning, September 12th, we went to Windermere through Kendal with blue sky and haze, and to Grasmere, where we visited Dove Cottage, then had our lunch among the mountains overlooking a tiny lake, and on through Hawkshead, where Wordsworth went to school, and along Coniston, passing Ruskin's house. We were torn, indeed, for we longed to go to Patterdale, Derwentwater and Ullswater and to stay and walk along the mountain paths which we could see, but we must get to Ulverston and Swarthmoor Hall by tea time, so we left the Lakes for another pilgrimage.

Before going to the Hall we stopped at

the church where George Fox preached. There the janitor left his sweeping and took out of the safe the original record book of vellum and we saw, written in brown ink, the entry of Judge Fell's death. Unfortunately he did not know where the old Fell pew was, where Margaret Fell sat and heard Fox preach and became "bewitched."

Swarthmoor Hall! We had heard the name so much. When we inquired for Miss Abraham, who now lives there and who is a descendant of Rachel Fell Abraham, Margaret Fell's youngest and most beloved daughter, we found she would not be back until six o'clock. So we went to Sunbreak Burying Ground, three miles away, near Morecambe Bay. Here Margaret Fox was buried, although no gravestone marks the spot. There is a tablet which says: "Between the years 1648 and 1767, the Remains of 223 Friends were interred here, among whom was Margaret Fox, widow of George Fox, who died at Swarthmoor Hall, the 27th of 2nd Month, 1702, aged 88 years. The registers are in the Register Office of the Society of Friends, Houndsditch, London." It was near here that Judge Fell came riding home over the sands after a fortnight's absence, and was met by two messengers who told him his wife and family were bewitched, George Fox having made his first visit to Swarthmoor during the Judge's absence.

Before going back to the Hall we stopped in the meetinghouse nearby. Fox gave this house himself and over the door is written, "Ex dono G. F. 1690." Inside is his Bible, a "treacle" Bible, for instead of saying "There is no balm in Gilead," it says, "There is no treacle." (Jer. 8:22.) In the same case with the Bible is his seal, "G. F." In the passage is his desk which used to be in the Hall and on which he probably wrote a large part of his Journal; in the adjoining room are his old sea chest and his trunk. In the gallery above is the bedstead which he gave to Friends to lie upon.

Then back to the Hall. It is a house interesting for itself aside from its Quaker associations, for it was built in 1600 (circa) and it is most interesting to see. Miss Abraham has completely restored the Hall, the oak paneling which was in the large room on the first floor called the hall, where Meeting was held until the meetinghouse was built, and in the small room adjoining where Judge Fell sat and listened, had completely disappeared. Miss Abraham has had oak panels reproduced from the ones in the second floor and put into both rooms. As the furniture had also disappeared she has got together furniture of the period. It is a magnificent room, now with polished wood and shining brass and pewter. Upstairs there is the original paneling, most beautiful in color and in

workmanship. We were amazed to be shown where she had had windows opened that had been completely closed over, there having been a tax on windows in those days as a luxury! And still farther upstairs is the old attic with its ancient beams; perhaps here the little Fell children played on rainy days.

It is quite impossible to tell the story of Swarthmoor Hall. It was the center of early Quakerism from the time that Margaret Fell heard Fox preach in Ulverston, (About which she says: "This opened me so, that it cut me to the heart, and I then saw clearly we were all wrong. So I sat me down in my pew again, and cried bitterly; and I cried in my spirit to the Lord, 'We are all thieves, we are all thieves, we have taken the scripture in words, and know nothing of them in ourselves.'") until her death—from 1652 to 1702.

The next morning was clear and fine without any haze and we started off for Pendle Hill. At Lancaster we stopped and went into the Castle for a few minutes, seeing the room where Fox was tried and the outside of the dungeon where he spent fourteen months awaiting his final sentence, at the receipt of which he was sent to Scarborough Castle and "buried alive" for sixteen months. We rode through most beautiful country, we longed to go to the Lakes again; then back to the end of Windermere so that fells rose all around us until we came up over a hill and there before us was Pendle Hill. We had thought each day, "If only we can have sunshine for Firbank Fell!" "If only we can have sunshine for the Lakes!" "And if only sun for Pendle!" And here we were with a blue sky and white, fleecy clouds! We ate our lunch on a heather-covered hill overlooking Pendle, and our sardines, biscuits and delicious pears seemed more desirable than the drink of cold water which was all that Fox had as he left Pendle.

At three we were ready to climb and we rather scoffed at Fox, who mentioned that he climbed Pendle "with much ado, it was so steep," for it looked easy from where we stood, but after a few minutes we had great sympathy with Fox, for we also had much ado." Through bracken and heather we went and now and then the sheep came and looked at us. Up and up till we reached the top, where the wind nearly blew us away. Then we saw for miles and miles—fields and farms, lakes and streams, woods and roads, towns and cities, and perhaps the sea, all lay before us. There is an old rhyme:

"Ingleborough, Pendle and Pen-y-Ghent.
Are the highest hills 'twixt Scotland and Trent."

We were on Pendle, and in front of us rose Ingleborough and Pen-y-Ghent, blue in the distance. Fox did notice the view from Pendle, for he says he saw the sea. Far off we thought we could see More-

cambe Bay. We came down an easier way, very quietly, for this was the last day of our pilgrimage and this was the most wonderful part of all. We had tea in a little farm house at the bottom, supplying our own biscuits. The tea, milk and sugar were all boiled together and it was certainly strong enough, but we were able to enjoy anything and it was refreshing. Best of all, we could see Pendle rising behind the house, for we ate out of doors, sitting by an old stone wall.

The sky had been nearly cloudless, but as we were leaving, several small, white, fleecy clouds melted together and rested just over Pendle and spread out into all directions. We all exclaimed at once: "The people in white raiment!"

On we went to Skipton, where we spent the night. We got into Skipton Castle just in time to see the dungeon where many Friends were imprisoned. It has no light whatever, as we were graphically shown by the guide, who blew out all our candles. One would need a very long look at Pendle before going there. After supper we paid a visit to Skipton Meetinghouse; the caretaker and his wife were devoted to the little garden and across the front border are large letters of moss, which read, FRIENDS HOUSE. This labor of love seemed to us most touching.

And this was the end. Next morning we took an early train for London and by changing from one station to another and catching a train for Seer Green Halt, we arrived at Jordans Hostel in time for tea, the beginning of a London Young Friends Week-end Conference.

We read bits from George Fox's Journal as we traveled and bits from other Quaker books, but we had not brought Violet Hodgkin's "Quaker Saints." As soon as possible, I re-read it and found the beautiful stories had infinitely more meaning now, for we had visited so many of the places about which they are written. We wished that we had Violet Holdsworth, as she is now, with us; next best to having her was reading her stories. As we stayed in Skipton our last night, we sat around a big table with a red cover and wrote letters to all the meetings we had seen but could not be with on Sunday. This was Ernest Taylor's concern and we were happy to help him carry it out as we wrote: "We do regret that we cannot be with you this First Day morning. Our love is with you."

I wish a group of American and English Young Friends could spend ten days or more taking this same journey, doing it as George Fox did it, on foot, attending some of the meetings and learning the actual countryside where Quakerism began. It was for the five of us such a marvelous experience. I think we felt as Shakespeare says through Henry IV, as

we went "Over the fields where walked those blessed feet." Chaucer wrote about a "pilgrimage," but we were very unlike Henry's crusade or Chaucer's pilgrimage, for we were five people going quietly from place to place neither to fight for a sepulchre nor to kiss a holy shrine, and yet, paradoxically, to do both those things.

London, September 23.

RALLY DAY AT KOKOMO

Things have been moving quite nicely at Courtland Avenue Friends Church, Kokomo, Indiana. Friends have had two great Sundays lately. The first of these, in the morning meeting during the prayer service a man came to the altar and, while others gathered around him holding him to a throne of grace, he prayed through to victory and was saved. This brought great joy and blessing to the people who from the opening of the service had been conscious of the gracious presence of the Spirit.

The next was the first Sunday in October which was Rally Day. Plans had been in progress for some time for this special day. Officers and teachers and classes were busy working for a large attendance with the goal for Sunday School set at 225. It was to be a combined service of the Sunday School and preaching hour. At 9:30 Sunday morning, the church was swarming with eager and happy folk as boys and girls, young people, men and women came filing in. A reception committee at the door greeted the people as they entered the church, pinning on souvenir buttons until the supply was exhausted. So many more came than had been provided for until the goal was exceeded by seventy-seven or a little more than 33½%. The whole number present being 302. The largest class was the young married people numbering thirty-eight. The offering was unusually large amounting to \$22.42 which was given to missions.

The front of the church was beautifully decorated with flowers and plants which added to the pleasantness of the occasion. After the lesson study, an interesting program was given consisting of recitations and music. This being promotion day for the school quite a number of the children were given promotion certificates. The exercises of the morning were closed by an address given by the pastor.

Another good audience assembled for the evening service, which was held in the interest of the Christian Endeavor. A fine group of young people was present. The pastor conducted an installation service for the newly-elected officers of the Christian Endeavor. The message of the evening was especially for the young people.

Friendly Notes From Scotland

By ABRAHAM S. UNDERHILL

"I will lift up mine eyes unto the hills."—BOOK OF PSALMS.

WOULD Friends see hills to which they might lift up their eyes, with wonder at their beauty, and with joy of heart in seeing them, even as the Psalmist lifted up his eyes to the hills of Judea? Then let them come through the Highlands of Scotland in late August, as Elizabeth and I have done, when the heather is in bloom and clothes the hills and moors with rich purple as with a garment; and when the sheep are scattered like white dots on the landscape with an occasional shepherd to watch them; even as the shepherds of Palestine watched their flocks in the fields. But in the trip of five hundred or more miles through the whole length of Scotland, from John O'Groats to the Roman Wall, there is also much else to see besides the heather-covered hills.

We left John O'Groats on a sunny August morning, taking the Great North and South highway, which led down along the coast to Inverness, running along during the forenoon through a cultivated country with scattered, one-story stone farm houses, and with grain fields or pasture lands sloping down to the low bluffs facing the North Sea, whose waters shone silvery in the morning sun.

All quite different, this, from the desolate moors and peat bogs to the west of us in central Scotland, which we had come through on our way North! Sometimes our road wound down into a valley with a sluggish creek at the bottom, and a group of quaint little houses of fishermen clustered around a tiny harbor at its mouth; and again we passed through quite pretentious villages on the upland, with long straight streets bordered with neat stone houses, with flower beds in front; and sometimes we saw the ruins of an ancient castle far away against the sky line on a high bluff by the sea; and once we passed by a modern castle where a real duke really sometimes lives. A sign was on the gate saying the castle could be visited when the family was away.

In the early afternoon the northern Highlands appeared ahead—a long range of hills covered with purple heather, and looking fascinating but impassable, which they later proved to be, for our road wound around their base by the sea, the long purple mountain sides sloping gracefully down to our roadway.

Again we came out into cultivated and wooded ground with the purple hills receding far away to our right; and we ran along the Firth of Darnock, passing near Skibo Castle, the sometime residence of Andrew Carnegie and still owned by his family; and on along the shore of Cromarty Firth and Beaully

Firth, often through large and bustling towns little known to us who are not Scotch; and through attractive suburbs and across the Caledonian Canal to Inverness, the "Capital of the Highlands." Here we were in a region immortalized by Shakespeare in Macbeth.

Directly across the clear and swiftly flowing Ness river from our hotel, on a high bluff, was an imposing castle built on ancient lines in the situation where was probably the castle of Macbeth in which he murdered Duncan. Five miles away was Cawdor Castle which came into the possession of Macbeth as Thane of Cawdor; and a few more miles up the road was the "blasted heath" near Forres where Macbeth and Banquo saw the three witches. The "blasted heath" is still there, and as we saw it under cold and drifting clouds through which broke glimpses of sunshine we quite felt that "So foul and fair a day we had not seen," and that to doubt the witches was to gloom our trip. So we talked cheerfully with an old Scotch woman about witches and such like and went our way.

From Inverness we came on again by the main South Road, which from there leaves the coast and runs through the middle of Scotland, in long sweeping curves on easy grades; at first over wild moors and then along winding glens through the Grampian Hills, famed in song and story, and now covered with as rich purple heather as the poet dreamed of when he sang,

"My heart's in the Highlands,
My heart is not here.

* * *

My heart's in the Highlands
Wherever I go."

And so through the Pass of Killiecrankie where "Claverhouse" made history; and along the shores of Loch Tay, little known but of romantic beauty; and, "passing by on the other side" of the tourist haunted Trossachs, we came to Stirling whose ancient castle, perched on a lofty crag, is a landmark for miles around which we were glad to revisit.

Beyond Stirling we stopped at Linlithgo, once the favorite residence of Scottish kings, with a romantic palace in which Mary Queen of Scots was born, now in ruins which tourists seldom visit.

And then we came to Edinburgh whose harmonious combination of art and nature has perhaps no equal in the world; and whose fascination, the multiplying hordes of tourists and charabancs have only partially destroyed.

Elizabeth wanted to revisit Holyrood Palace on account of its association with the ill fated Mary Queen of Scots in whose romantic history she is greatly

interested; and I climbed two hundred feet up the dark winding stairway of the Scott Monument for the view over the city and the sea, which I got from a narrow giddy platform which trembled disconcertingly in the howling wind.

Then we went to the so called "War Memorial" building on Castle Hill, quite new but already famous as the most remarkable building of its kind in the world. We walked slowly around the interior richly decorated with memorials and testimonials to the men and women of all generations who have given their services and their lives for Scotland.

But the spirit of it all, as we saw and felt it, and as the men and women of Scotland see and feel it, is not a glorification of war, or a rejoicing in victory, but an expression of the sorrows of war, the sadness of victory, and the triumphs of peace; and that is its message to Scotland and to the world.

And, speaking of messages, we went, on First Day morning, to service in the Tolbooth Presbyterian Church, where is the Great Hall in which meets the General Assembly of the "Church of Scotland," and where in little more than a month from now will take place the formal Union of the "Church of Scotland" with the "United Free Church," which have been separated for eighty-six years. It will be a historic event, not only in Presbyterianism, but in Protestantism throughout the world and may well give food for thought to our still separated groups of Friends.

Next morning we took our way south again, choosing out of many good roads, the one leading through the Walter Scott country; passing Abbotsford where he lived and died, Melrose Abbey which he immortalized, and Jedburgh where he once visited, and where is an Abbey little visited but which we thought quite rivalled Melrose in its picturesque ruins.

And so we came out from ancient cities and cultivated farms into a desolate moor, on which were a few scattered sheep; and as our road wound lonesomely around a low hill we came to a place where four roads met, and on our own road was a signboard:

South, England: North, Scotland

And so we crossed the modern invisible boundary line between Scotland and England, in the midst of what seemed a No Man's Land; but the ancient and visible boundary was the Roman Wall thirty miles farther south, in a populous region to which we are now going.

We have left behind us the Hills and the heather; our trip in Scotland which has been a constant joy has ended; but "our hearts are still in the Highlands," although we must press on to the Roman Wall and to England.

But all that is another story.

Stratford-on-Avon, September, 1929.

Taking Patriotism "On High"

A Letter from W. Irving Kelsey

WE are just concluding a two weeks' trip through northern Chile, Bolivia and Peru. Tacna and Arica, La Paz, Lake Titicaca and Cuzco were the centers of interest.

We landed in Arica two weeks ago this Sunday morning and after leaving our baggage at the new modern hotel erected by the Chilean Government, took the Ford motor railway car, which held just twenty persons, for Tacna. After a three hours' run through desert sands we arrived at the fertile spot around the little town of Tacna, where we found one of the five members of the English colony awaiting us. There was little to see. There was a saint's day festival in the outskirts of the town where the Indians were worshipping, dancing and getting drunk. On our way back we stopped at a little station for a two-passenger Ford to pass. While waiting I questioned the lone station agent as to the resources of the district in mines, potash, etc. His reply was that there was nothing but the little agricultural resources around the provincial capital. Then why this fifty years of wrangling between the two great governments? He shrugged his shoulders and laconically replied: "patriotism."

Arica is the most flagstaffed town I ever saw. A perfect wilderness of poles greets the eye of the newcomer. Every little shanty and shop has at least one and some of them two. On inquiring the reason I was told that eighty-five percent of the population is Chilean, who, in the recent struggle, were all eager to show their colors. Where two flagstaffs appeared a foreigners' residence was indicated, one staff being for his own flag; but no Peruvian dared to raise his flag. Where patriotism was in question, there its evidences most abounded. I stopped at a shop to purchase some post cards and small flags. There was quite a variety of the latter but none of Peru and Bolivia their nearest neighbors. My personal opinion is that Chile took the lion's share in the division, a district immensely rich in mineral resources. Peru may have philosophically decided that a slice was better than no bread at all.

I am making a collection of school books, especially histories, that are in use in the various countries. In the first lesson in a Bolivian primer there is an outline map of Bolivia with black patches on four sides showing the territories of which she claims to have been robbed, and appealing to the children for vengeance on her enemies. Latin Ameri-

canism is a mere name. The stronger nations all have their enemies.

La Paz, the city of peace, the capital of Bolivia, is the most unique for situation I have ever seen. Butte, Montana or Zacatecas, Mexico, only suggest it. It is located in a canyon, a thousand feet deep. The first suggestion of a city is when it bursts into full view as the train stops at "The Heights." On the one side is the highest golf course in the world, about two and a half miles above sea level and on the other far below the city lies spread out before one, while as a background one beholds one hundred miles of uninterrupted snowcapped mountains, with majestic Illimani in the immediate vicinity. Many of the passengers were sick with "sorroche" from the high altitude. Especially is this true of the members of a theatrical troupe, who had been carousing until midnight. One must be careful as to what he eats and drinks in these high altitudes. Mrs. Kelsey and I have suffered no serious inconvenience, although for two weeks we have been traveling around the altitudes of Pikes Peak, sometimes above it. The all-day steamboat ride on Lake Titicaca was an experience long to be remembered. It is the highest navigated body of water in the world, being 12,500 feet above sea level or only 1647 feet below the height of Pikes Peak.

Fourteen hours farther north by rail lies Cuzco, the ancient capital of the Incas. Three things impress the traveler: the Inca and pre-Inca ruins, the magnificence and number of Catholic churches and monasteries, and the poverty and degradation of the large Indian population. Fully ninety percent of those one meets on the street seem to be either Indian or of mixed blood, the Indian largely predominating. These conditions in Peru and Bolivia are exactly the opposite of what one finds in Buenos Aires and Montevideo, where the population is almost entirely of European stock. One could write a chapter on each of the three topics mentioned above, but time forbids. One of the things which impressed the writer were the skulls of Inca mummies on which trepanation had been practiced. In one case a piece of the skull the size of a half dollar had been skillfully chiseled out for the insertion of a silver plate. The thickness of some of these skulls was astonishing.

A visit was made to one of the Seventh Day Adventist school centers in Bolivia. One cannot but be impressed with the

soundness of the principles on which they work and the splendid results. Their work is entirely with the Indians. When we arrived at the compound at the edge of a little village, over fifty children from the primary school were lined up on one side of the yard and an equal number of advanced pupils were on the other side. Among these latter were over a dozen young men who were workers and had come in for special training for six months. All were clean and all had learned Spanish. This last item alone is worth the effort expended for it puts them on the road to citizenship and civilization. You should hear them sing hymns both in their native tongue and in Spanish. I asked the superintendent, Mr. Minner how President Leguia's decree of last June had affected their numerous schools in Peru. He replied that only a few had actually been closed. And what would be the policy of the mission in case the order that the Catholic doctrine must be taught in all schools, both public and private should be enforced? His reply came instantly: "We will close our schools and turn our school teachers into evangelists."

The Evangelical Alliance school in Cuzco had closed its doors in obedience to the decree, but is open again under special order from President Leguia, a translation of which is as follows:

"No 2739 Prefecto Cuzco some parents are complaining on account of the closing of the 'Colegio Ingles' of your city on account of the decree of June 22. Please inform me, making known to that college that said decree cannot be invoked to close a college like that, which has rendered useful services to youth. President."

In the school of the same organization in Arequipa the ladies in charge say that they have paid no attention to the decree and that their attendance has increased since its issue, reaching seventy-five at the present time, the largest enrollment in its history.

In Lima the order is being disregarded by all Protestant schools. It is considered as a pre-election sop to the Catholics on whom the President depends for support. A reaction is sure to come in Peru when the liberals may go to the other extreme as they have done in Mexico.

W. IRVING KELSEY.

Arequipa, Peru, Sept. 22, 1929.

Applicants for Government positions in Mexico will have to prove that they are not drinkers of intoxicants if a campaign initiated by the National Anti-alcohol Committee created by President Portes Gil is successful. Some governmental departments already have offered to cooperate in the committee's campaign.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia Pa.

A WORD ON FINANCES

For several months, the Service Committee has printed nothing concerning its finances. With the end of the summer dull season, however, comes the time for the laying of financial foundations for the year's work. We have an increasing number of interested and regular contributors, and hope for many more. To this end, Guy W. Solt, of Nebraska, well known to many Friends, is serving as Associate Secretary on the staff of the Service Committee, for the three months ending January 15th. He is working especially on organizing and putting in systematic form the solicitation of funds for the support of the Committee.

The Service Committee serves us all by expressing our ideals, and putting them into action where we as individuals, or even as Meetings, could never hope to reach. This is proved by a glance at some of the work of the past year.

The All American Friends Conference has for the first time in our history drawn together more than seven hundred Friends of all varieties, for worship, fellowship and conference. This is one of the unique achievements of the year.

Our peace program has reached more than two million people, through its News Service, Peace Caravans and Youth Peace Contests. In the Home Service field, seventeen young Friends gave their services this summer alone, among our mountaineers, among Indians and in reform schools.

From our six Good-will Centers in Europe and from our workers in Japan come most encouraging accounts of work done. In Russia, by request of the Government, we are increasing our work. On the invitation of Rabindranath Tagore, we are sending a doctor and nurse to his school and community in India.

For all the work thus hinted at, our budget is only \$100,000. The lines of work which have been successful will be continued, and extended, so far as is financially possible. It would be most helpful if Friends who expect to contribute during the year, would either make or pledge their gifts now. This would at once stabilize the work of the Committee, and enable it to go ahead without uncertainty.



A YOUNG FRIEND ABROAD

Janet Battey was one of our representatives at the Chalons Hospital last year. The Service Committee tried the experi-

ment of sending four girls over during the year, each to spend six months in the international group of aides at Chalons, and six months in travel and study in a city where we have a Center. Janet was one of the two who went to Chalons first. She spent her second six months mainly at Geneva. She writes us:

"I do want Friends to know how much I value my year's experience. I am grateful for the opportunity I had to work for Friends. I think it most important that we have as many people as possible in this country, familiar with other countries, and with friends in them.

"The friends I made during last year are among my most choice and the breadth of outlook and interests one gets from such a year are, I think, appreciated by all, but can never be over-estimated.

"I just can't put into words my appreciation of last year, and I thank the Service Committee that I was able to live in Geneva and to do the work at the Hospital in Chalons."



COMMITTEE BUSINESS

A called Meeting of the Service Committee was held during the All American Friends Conference at Oskaloosa and was attended by many Friends of the Committee. Matters of special interest brought up were the citizenship of Margaret Webb, and the situation in Palestine. Margaret Webb, a Canadian by birth, now living in Richmond, Indiana, has been refused citizenship because of her views on war. Six months ago, her husband was accepted as a citizen, though holding views similar to hers. Her case will come up again soon.

The Committee decided to cable to Willard Jones, of the Friends Mission at Ram Allah, Palestine, and to the American Consul in Jerusalem, asking about the actual suffering of both Jews and Arabs, and offering our services, if needed. (The reply from both was that such help was unnecessary.)

In the regular meeting, held September 26, it was decided to appropriate \$2,000 (English Friends giving a large amount) for equipment of an Infant Diseases Clinic in Moscow. Two English or American nurses are to be sent to work in this hospital and train Russian nurses, and the two committees are now looking for suitable persons. This work is undertaken at the request of Russian officials.

Several of our Centers abroad offer special opportunities to young Friends

for student work, social service, etc. Unfortunately, funds are not now available for this purpose, but the Committee will be glad to suggest opportunities to young Friends who are in a position to meet their own expenses.

Last summer twelve Peace Caravan teams were in the field, working from Oregon to New England and North Carolina. The total cost was about \$8,000, of which the Service Committee met \$5,500, the remaining sum being met by outside sources. The Service Committee is studying the possibility of expanding the preparatory Caravan Conference of two or three days to a Peace College to last ten days or two weeks, with regular classes in international relations and peace problems, and open to other peace workers.

In deep appreciation of the work of J. Passmore Elkinton and Wilbur K. Thomas for the All-American Friends Conference, the Committee adopted the following Minute, prepared for the Board of Directors:

"The American Friends Service Committee, in releasing the Committee on the 1929 All-American Friends Conference, wishes to record its appreciation of the part played by the two persons who so largely prepared for its successful execution. Through years of patient loyalty to the idea of the conference, as it had come to be visualized with the eye of faith, our friend, J. Passmore Elkinton, sowed the seeds of mutual love and trust in the hearts of many Friends of various affiliations from East to West across the Continent. In Wilbur K. Thomas, the idea found an unwavering supporter who, both by his personal leadership and executive direction and by his unselfish devotion to carrying through this project, contributed to the real, but intangible influence which the conference is bound to have for a deeper fellowship among Friends.

May we add to these words of sincere appreciation as a more fitting tribute, an increasing faith in this spirit of Quaker fellowship."

Under a recent decision of our own Supreme Court Christ would be denied citizenship into the United States should He return to earth in person and come to our shores, said United States Senator George W. Norris at Freeport, Ills., some days ago in unveiling a statue of Abraham Lincoln. The lowly Nazarene would be denied citizenship on account of the doctrines of peace and righteousness which he advocated and for which he suffered death upon the cross, said the senator.

The worst penalty of vice is that it loses the knowledge of virtue, and of levity that it cannot appreciate seriousness.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

AMONG OUR INDIAN SKY PILOTS OF OKLAHOMA

Editor THE AMERICAN FRIEND:

Leaving the "Nest" locked in the highlands of the Arkansas, we went by bus to Neosha, Missouri, where we visited with isolated Friends whose "rights of membership" have been slightly dislocated or are suspended mid air, but who are Friends just the same though working with other denominations. Jordan Barrett, wife and daughter, formerly of Friends University Church, Wichita, and his sister, Mrs. Hadley, and family, formerly of Friendswood, Texas, are nicely located in a beautiful vale three miles east of Neosho.

Next morning "Aunt Melissa" departed for a more extended visit with her kinsmen in Indiana and in attendance of the Convention of the National W. C. T. U. at Indianapolis, an organization of which she has been a well nigh life-long active member. "Uncle Henry" hit the Indian trail for the Quaker Missions in Northern Oklahoma, he having been an interested figure-head for years on the Indian Committee of Kansas Yearly Meeting.

Leaving the train at Wyandotte, I found the Friendly "wigwam," so graciously and efficiently presided over for years by Misses Westine Leitzman and Dorothy Pittman, where I was ushered into its spacious guest chamber. What floods of visions crowded upon each other in rapid succession of convocations held by Friends with the rapidly disappearing red man in this Quaker Council House devising ways and means for his intellectual, moral and spiritual betterment! Visions of some of the Quaker heroes in the old Indian Territory who walked many weary miles in tortuous paths amidst the primeval forest to minister to the spiritual needs of poor Lo, crowded my mental horizon—Uncle Jerry Hubbard, Thomas Stanley, John Mardock, William George, and in other fields, Dr. and Rachel Kirk, Ella Hartley, Teacher Test and Lina B. Lunt, all gone to their eternal home, with a host of others.

To get his proper bearing, Uncle Henry was placed in the care of Mr. De Vore, Indian Farm Inspector of the Government School. We went hunting arrow-points and tomahawks in the Indian cornfields and tomato patches, miles about, seeing who would get the best specimens for Friends University Museum. Every Indian met in the alcoves of the hills greeted graciously the long-

time trusted mentor of their social and economic destinies, and he always stopped to talk over their problems with them. An admirable social and spiritual relationship and a fine spirit of cooperation exist between the Government School and the Friends Mission at Wyandotte. Each Sabbath morning nearly 300 Indian children march to the elegantly constructed and equipped new Friends meetinghouse and are taught the ways of life by the missionaries and their efficient helpers of the Government School. The new meetinghouse erected of stone and costing some \$18,000 with every modern convenience is a marvel as belonging to a center of spiritual and social life. There are auditoriums, lecture rooms, library room, fitted up with books by the business men of the town, children's and young people's Sunday school and religious education classrooms, that are easily and uniquely convertible into one large dining room, an up-to-date kitchen containing range, china closets, drawers for silverware, and a large heating plant. The plant is the result of years of prayerful planning by the resident missionaries, the Associated Committee of Philadelphia and the masterful architect, Mr. Reeves. Several thousand dollars are still owing on the building and American Quakers should be glad to contribute freely to the liquidation of the debt on so valuable a spiritual laboratory wherein men's souls are tested with the alchemy of Divine Grace by consecrated missionaries, who have for many years labored almost incessantly for the social and spiritual uplift of the poor Indian.

Wichita, Kansas. HENRY C. FELLOW.

WE GLADLY GIVE THE EXACT STATEMENT

Editor THE AMERICAN FRIEND:

Your reports of my address, and the concluding remarks at the end of the afternoon forum, as given in THE AMERICAN FRIEND, issue 9th month 16th, were very satisfactory. But the second paragraph of the report of the address does not convey the thought that I intended to give. Your report is as follows:

"Edward Mott expressed the strong conviction that between those who do not hold to the lordship and deity of Christ and those who follow Him as Lord and Master there can be no basis of fellowship. There is an ineffaceable line fixed between them."

I would be very much pleased if you

would give the readers the exact statement which I made, which is as follows:

"Well may we unite with the Apostle in exclaiming, 'I am determined to know nothing among you save Jesus Christ and Him crucified.' We can, in the very nature of the case, have no sympathy with any effort to substitute for the Gospel a so-called gospel, which is no gospel, and cooperation in spiritual service with those who advocate such a substitution is, in the nature of the case, impossible. The love of the believer for Christ must ever be an all controlling force, shaping and determining the lines of Christian love and fellowship; and while we love all men and seek the highest good of all, it must find its center and circumference in love for Him. We shall find that only, as we keep the lines of demarcation between those who love Him and those who do not, between faith and unbelief, between the one who accepts and the one who rejects, clear and unmistakable in the realm of Christian recognition. If we fellowship on a Christian basis those who deny Christ as presented in the Gospel, we do violence to those very principles which lie at the heart of spiritual advancement. To our Lord we must be true, if we deny Him He must deny us, and in this denial we lose all in this life and in that which is to come."

Portland, Oregon. EDWARD MOTT.

FRIENDS HUNTINGTON HOME

Editor THE AMERICAN FRIEND:

Huntington Home located in Amesbury, Mass., was opened in 1906, under the care of New England Yearly Meeting, as a permanent or temporary home for those in need of such a place.

The first Matron was Anna M. Gove who had realized the need and gave her services for several year toward its establishment. Cynthia Haviland, who has so efficiently mothered the home for the past eleven years, is at Guilford College, North Carolina this year with her daughter Edna. Alice A. Clough the present matron is giving her guests a cheery home atmosphere.

The house was formerly the home of Alice Huntington, who with other members of the Huntington family, have given furnishings and money toward its enlargement. There are twelve sleeping rooms, which are full to capacity at the present time. The living room has an open fireplace which is cheery in the cool evenings and the piazza adds to its comfort in summer. "The Captain's Well" of which Whittier writes, is nearby. Others of his poems as "The Meeting" and "The Friends Burial" are written of this locality and have had far reaching interest—the latter referring to Elizabeth Gove, a minister who lived in an adjoining town and was a personal

friend of Whittier's mother. Alluding to her saintly life he says: "The record of a life like hers, is more than books or scrolls." Most of the people, being Friends, attend the morning Meeting on First-day at the Friends Meetinghouse but the mid-week meeting is held at the Home.

New England Yearly Meeting is indeed fortunate to have such a Home for the use of its members.

Lynn, Mass.

GEO. C. HERBERT.

TIMELY SUGGESTIONS

Editor THE AMERICAN FRIEND:

At the last meeting of Pasadena Monthly meeting we voted to instruct our Secretary to write our two senators and our representative that we urged them to vote against and work against the bills now introduced for nationwide perpetual compulsory military training. Then our individual members were urged to introduce such motions before their clubs.

It was my good fortune to bring this matter up before the P. T. A. of Altadena, and it was unanimously carried, the secretary being instructed to write these letters, saying that over 400 votes of mothers, fathers and teachers were back of our request.

If the different meetings of Friends all over our country will take this friendly work on their shoulders, we could defeat a bill that the militarists are said to be quietly, earnestly lobbying.

As war is now outlawed, it would not be out of place also to put before your respective senators and representatives the inconsistency of requiring applicants for citizenry to agree to bear arms.

RUTH T. WHITTLESEY.

Peace and Legislation Committee,
Pasadena Monthly Meeting.

WRITES TO ENCOURAGE FRIENDS

Editor THE AMERICAN FRIEND:

Something like three thousand years ago a great Hebrew expressed his confidence in the good sense of mankind by writing about the time when men would turn swords into plows and spears into pruning knives; when they would make implements of warfare into agricultural tools, implements of destruction into articles of construction.

About three hundred years ago George Fox said, on various occasions, that he lived in such a manner that all causes of war were taken away.

Recently I have heard the question raised as to whether man would be able to control the great children of his own brain, or whether they would be master and bring about his destruction. Many examples were cited, two of which will suffice here. It was pointed out that the airplane had been used to such a great extent to cut short life and not

to expand it, and that the genius of chemistry had been so largely used to hurt rather than help mankind. The class felt that surely man would learn to so control himself that he would use the great creations of his brain for his mutual help, and not for his own destruction. Let us hope so, and help to speed the day.

Stresseman is dead. But Briand, Ramsay MacDonald, and Herbert Hoover are yet living, and leading. We have much reason for hope, and much for which to be thankful.

The anniversary of Armistice Day is just around the corner. I write to encourage Friends to see to it that in every community a meeting appropriate to that great peace day be held.

Alliance, Ohio.

L. E. WARREN.

PROPOSES ORDER OF VAGABONDS

Editor THE AMERICAN FRIEND:

The life and labor of the pioneer settlers of Nantucket Island receives but little if any recognition from historians in general. One is led to infer that textbooks on American history, coming from one source, have as a primary purpose the justification of the acts of the authors and the perpetuation of their faith.

The Vagabond Act passed by the General Court, 1657, decreed that all Indians and all Quakers were vagabonds. A liberal interpretation of this law applied it to the unfortunate other than the Indian and Quaker.

A proposed order, to be known as the Ancient and Modern Order of Vagabonds, having a membership that would include our President and Vice President, could have no higher purpose than to teach that there is another side to American history than that taught in the public and parochial schools, sustained by a compact. It will require a century of propaganda before the general public can recognize witnesses for the other side than the testimony of calendar histories.

The term Pilgrim was not coined until near the end of the Eighteenth century, about one hundred and fifty years after the arrival of the Merchants Adventurers Company at Plymouth, Massachusetts. This term performs the same function as the halo seen in the histories of the parochial schools.

It is worthy of note that most of the "iron in the blood" of present day Quakerism may be traced to Nantucket Island. It is not generally known among Friends that Nantucket Island was recognized as neutral by both British and American forces, and all vessels manned by Friends were free to sail the seas at all times.

The Friends on Nantucket discerned the signs of the times as early as 1771 and realized their defenseless exposure

to British fleets and left the island in large numbers. Some settled in New York and Pennsylvania but a large number emigrated to the South and settled far inland. New Garden, North Carolina, was a center for a very large number. From this oasis, many, forced by economic conditions, emigrated to Ohio and Indiana. Agriculture was the only industry open to them in the South. They were forced to compete with slave labor, hence slavery determined the basis of livelihood. It appears that ostracism did not produce a dwarfing influence. From these Southern Friends came Edwin M. Stanton, Levi Coffin and Joseph G. Cannon. They arose from vagabondage.

CHARLES E. LUKENS.

Marion, Ohio.

ARE YOU INTERESTED IN THESE PROGRAMS?

To those who have at heart the advancement of religious education in the local church there is a strong feeling that the Workers' Conference is the very center of planning and achievement. This article is not meant to be a lengthy dissertation on these very important meetings but to call your attention to the fact that the program committee for the 1930 International Sunday School Convention has issued a pamphlet outlining some suggestions for five Workers' Conferences.

In this pamphlet are some very helpful programs. They take up such problems as: What are we trying to accomplish in our Bible School? What is the nature and extent of the present program of religious education? What are the unmet needs for religious education in your church and community? What are a few of the goals which the church should concentrate on in the next year or in the next four years in the field of religious education?

If your school is interested in these programs and would like to investigate them with the thought of actually carrying them out, you may have a copy of the program suggestions by writing to the Board on Religious Education of the Five Years Meeting: E. H. Stranahan, Chairman, Oskaloosa, Iowa.

A YOUNG FRIENDS JOINT STUDY GROUP

The Young Friends Joint Study Group of the Germantown Meetings is unique in that it is a meeting activity for boys and girls self-governed and largely planned by themselves. It includes those of the last year in the elementary school and the four years of high school in both meetings in the locality.

The project began in the autumn of 1923 when the Coulter Street Friends were the invited guests of the Green

Street or School Lane Friends and was called the Junior Study Group to include those between the ages of twelve and seventeen years. For discussion they were divided into three sections, the entire group coming together for the supper hour, each member bringing sandwiches and the Meeting providing cocoa and ice cream. The third First-day of each month is the regular time for meeting.

In 1924, this activity became "joint" in its supervision and maintenance as well as in its membership. Each Meeting appoints four advisers who attend and report to their respective meetings. Various methods have been used in providing discussion leaders for such topics as "What Can a Man Believe?" and "How Can a Friend Put His Beliefs into Practice in Life?" Those who have responded to share their experiences have come from a wide field—industry, social work, teaching, medicine, science, prison reform, missionary work, the ministry, American Friends Service and the Y. M. C. A. English visitors have been most helpful in discussing problems from their point of view. A new feature was to make the December meeting in 1928 a parents meeting when fathers and mothers were asked to bring a box supper and to sing Christmas Carols with the girls and boys. The response was splendid as nearly two hundred parents and young people were present.

There is as little organization as possible. A president, a vice president and a secretary are chosen from the oldest section. Officers are appointed in each class and these with the three main officers form the Executive Committee. The discussion periods are turned over to the adult leaders. Following supper is a singing period, the music being one of the happy features of the group. The writing of reports, care of finance, correspondence, notices, planning subject matter, securing speakers and details of all sorts are left to the adult leader.

The aim of the Group is two-fold: first, to build close bonds of friendship between the young people of the two meetings through a common activity; and second, to give opportunity for discussing ways and means of meeting the multifarious problems of life in a friendly manner. The members feel that their meetings have given them an opportunity to develop a social and inspiring activity which has meant much to them, which opportunity seems to carry with it a responsibility, that of passing on to others the value of the enterprise and the ways and means of conducting it. A cordial invitation is extended to those of high school age to visit this Germantown Group, and those desiring further information may write the Leader, E. Vesta Haines, 231 West Johnson Street, Germantown, Pa.

SUGGESTIONS FOR YOUNG FRIENDS STUDY GROUPS

Scores of books and outlines are available for young people's group study on the subjects of World Peace, Stewardship, Race Relations, Bible Study, Industrial and Social Problems, Life of Christ, Missions, Friends Principles and History, the Military Training Situation, Leadership in the Local Church and other subjects. Suggestions will be gladly furnished along any of these lines from the Young Friends office. Meantime, there are some publications and available materials we would call to the attention of readers because of their special appropriateness at this time.

1. Special material for Father and Son Week, November 10-17, has been prepared and is now ready for distribution by the International Council of Religious Education. This will be suggestive for groups planning special activities for that week.

2. "Youth Looks At World Peace" is written by J. B. Matthews, new Secretary for the F. O. R. It is a splendid story of the first World Youth Peace Congress held last summer in Holland, and is an excellent cross section of the thinking of young men and women all over the world. It discusses youth's attitude toward world peace, religion, education, race and minorities problems, and the present social and economic order. It costs a dollar.

3. "Six Study Outlines for Young Friends" offers six lessons on Friends Principles, six on Stewardship, six on the Negro in American Life, six on Bible study, six on Peace and six on Missions. These studies can be taken up to supplement the Christian Endeavor monthly emphases, or can be used by independent groups. The thirty-six lessons were published by the Young Friends Board, and cost 25c.

4. "Making the Peace Pact Effective" is a study and reading course of about sixty pages, in four chapters. Each chapter begins with a few questions, followed with several pages of reading matter which throw light on those questions. The chapters take up first the Peace Pact itself, then Elihu Root's formula for American adherence to the World Court, the ratification of the Pan-American Arbitration Treaty, and lastly the bearing of the Pact on reduction of armaments. It is a most pertinent subject for groups to concentrate upon during the fall months. It is written by Walter Van Kirk of the Federal Council of Churches, and costs 40c.

5. Write to the American Foundation, 565 Fifth Avenue, New York City, and ask for a pamphlet giving a brief but clear statement of the history, organization and work of the World Court.

6. Tucker Smith, of the Committee

on Militarism in Education will provide information regarding the military training situation in this country in our educational institutions. He has lots of it, and it is authentic. His address is 387 Bible House, Astor Place, New York City. In view of the fact that Young Friends have undertaken as a specific project for the winter months, working intensively on the abolition of compulsory military training in colleges and universities, this again is a particularly appropriate subject for study by groups.

7. Frederick J. Libby's *Monthly News Bulletin* tells each month in a brief and clear way just what has happened in the field of international relations. Groups studying some aspect of the peace problem should have this bulletin available. Subscribe for it by sending Fred Libby a quarter. Address him at 532 17th St., N. W., Washington, D. C.

8. Friends teachers should ask to be put on the mailing list to receive peace releases which are furnished by the American Friends Service Committee, 20 South 12th St., Philadelphia, Pa. A few over six hundred teachers are now receiving them by request.

9. For 25c you can secure "Six Studies in World-Wide Christianity," just off the press for the Friends Mission Board. This series deals with missions in various fields of human relations and human endeavor, and gives helpful bibliography.

10. Local groups should have available at least one copy each of two publications, in addition to Frederick Libby's *Bulletin*. One is *THE AMERICAN FRIEND*. The other is the new *International Young Friends Journal*, which will begin to appear in January of 1930. The subscription rate will be a dollar, and the paper will probably appear monthly or every six weeks.

11. Homer J. Coppock of Chicago has recently completed a comparative study outline of Friends Disciplines. This is a valuable guide to a study of Friends Pronouncements on many subjects. It costs 15c, and the study might extend over a period of several weeks.

12. Of the many books recently published, we mention two here. "Love the Law of Life" is an interpretation of Christ and his way of life made by Toyohiko Kagawa, the outstanding living Chinese Christian. It is permeated with the spirit of love and simplicity that dominates the life of the author. "All Quiet on the Western Front" is a recent translation from German, picturing in a vivid and unemotional way the stark horrors of war, and the utter futility of the war method.

The Friends Book and Supply House, or the Young Friends office, both at 101 South 8th Street, Richmond, Indiana, will gladly care for orders or give further information.

QUAKERDOM • AT • LARGE

Charles E. Lukens of Marion, Ohio, who proposes in this issue an order of vagabonds, claims the distinction of having as many vagabond ancestors as any other person. He is a descendant of Thomas Macy, Tristram Coffin, Richard and Sarah Gardner and has four generations in common with Edwin M. Stanton of Lincoln's Cabinet. According to the recent decision of the United States Supreme Court, all consistent Quakers now belong in the vagabond order.

* * * *

George C. Herbert and his wife of Lynn, Mass., recently spent two weeks very pleasantly at Huntington Home, Amesbury, Mass. They found it a very nice place to spend a short vacation and would like others to know about it. On another page a brief sketch of the Home and its work is given which is under the care of New England Yearly Meeting and he is happy to say that New England Friends are indeed fortunate to have such a Home for the use of its members.

* * * *

News of Chicago Friends for the quarter ending September mentions two Chicago Friends who have recently published books. Caroline Miles Hill has added a second anthology of verse entitled "Twentieth Century Love Poems," to her popular "The World's Great Religious Poetry" published a few years ago. The other is "Tristram and Susanne," a Quaker story by Marjorie Hill Allee so attractive in appearance that her many friends are eagerly awaiting an opportunity to look inside.

* * * *

As indicated in his letter appearing in this issue, Henry C. Fellow has as his hobby the collection of Indian relics. A local paper of Bella Vista, Arkansas, where the Fellows spend their summers, says he has had an unusually good season roaming the Arkansas hills and corn fields, this year's crop including 125 arrow heads and many other relics such as flint knives, spades, gimlets and a tomahawk. There were arrowheads so perfect that they seem to have been turned out by machinery. There was a four inch buffalo arrowhead and there were two heads made of volcanic glass.

* * * *

"Another Lobby to Investigate" was the caption of a cartoon which appeared in the Washington Post, following the W. B. Shearer revelations. Of course it was the Peace lobby which stirred the imagination of the Post's cartoonist, or rather caricaturist. Heading a motley procession of peace propagandists, as usually caricatured, appeared our friend

Frederick J. Libby. It was to laugh to see our genial, smiling, human Fred, show up in a long clerical coat, wearing a wide, flat brimmed hat and looking withal the austere, fanatical bigot which he is anything but! While unintended, such attention at the hands of his friends the enemy is distinctly complimentary.

* * * *

Dr. A. J. Manasseh, writing from Brummana, Mount Lebanon, Syria, to Friends in England, says that the new building, including the Assembly Hall, for the High School at Brummana is almost ready. The new building so greatly needed for the Hospital "is slowly growing, with its walls, pillars and floors, but we are not likely to use it before a year from now." They feel much "too crowded in the old Hospital building." With regard to the settlement in the Near East he reports that so far as Syria is concerned, "all is quiet," and communication between Syria and Palestine is "all right again." He says: "We had no trouble here as there was in Palestine."

* * * *

William D. Webb, of Richmond, arrived at Beirut, Syria, in the early morning of September 17, to find the American University with its delightful surroundings and outlook even more beautiful than anticipated. His work did not begin until October 10 and he was entertained by the head of the English Department at his beautiful summer home in the Lebanons. On invitation of Mrs. Dr. Manasseh of Brummana, he spent a few days with them and was delighted to find so many who remembered the visits of his grandfather, John T. Dordland. One of the rooms in the Friends School there bears his name. Prospective visits to Ras-el-Metn and to Damascus were planned also to be appreciated during the interim.

* * * *

Henry T. Hodgkin is mentioned in a group of outstanding British interdenominational leaders who are making a determined effort more effectively to mobilize the Christian Churches in a campaign for the abolition of war. A meeting in London for inauguration, September 22, heard as speakers the former Dean of Canterbury on "Christ and Peace," also Miss Margaret Bonfield, Minister of Labor, Leyton Richards, Minister at Carr's Lane, Birmingham, and the Marquis of Tavistock. While this meeting was confined in its appeal mainly to London and the home counties, it is intended to be the first of a series of large meetings all over the country to urge members of all the Christian

Churches unitedly to add their moral and spiritual strength to the present movements for world peace.

* * * *

It is common understanding that Friends in general do not read the Minutes of their respective Yearly Meetings. This situation is generally taken for granted and little or nothing is done about it. We are diverted and interested, therefore, in a clever ruse that is being tried by Walter H. Wilson, Superintendent of Nebraska Yearly Meeting. In a letter sent out to the local meetings he proposes a "Cross Questions and Kind Answers" contest to encourage the study of the Minutes of Nebraska Yearly Meeting. In connection with a social evening in a given meeting the group is to be divided into opposing sides, whereupon an examination is to be given on certain facts and information to be found in the Minutes. The questions are to be prepared before hand and will be propounded by two examiners or "overseers." The winners have the privilege of "eldering" the losers for two weeks on the importance of reading carefully the Yearly Meeting Minutes! We shall be interested in learning of the practical results of this novel plan.

NEWS OF OUR MEETINGS

It was "Rally Day" at First Friends Bible school in Los Angeles on Sunday, October 6, and an excellent program was given by some of the pupils at the opening exercises in the meeting room of the church. Superintendent Leonard Phelps was in charge and Zella Bradley gave the Scripture reading, prayer being offered by George D. Weeks. The Primary class sang a song which was followed by a trombone solo by Bailey Wickersham. Bob White gave a boosting reading entitled "Be a Booster" and Florence McNally on "Let's all get Together." Edna Pearson followed with a Chinese "bedtime story." A solo, "Calvary" by Naomi Myrick closed the program. The attendance was 95, the largest in the history of the school, and this has encouraged the officers of the school to set a goal of 200 by Easter.

* * * *

Among those in attendance at the first evening service under the leadership of the new minister R. Ernest Lamb, at First Friends church of Los Angeles on Sunday evening, October 6, were Gurney and Elizabeth Binford, who will leave soon for their missionary station at Shimotsuma Machi, Ibaraki Ken, Japan. The sermon topic was "The Man God Made" (Gen. 1:26). Some old-time friends were

glad to see the Binfords and there was much handshaking at the close of the service.

* * * *

Denver Friends are entering into the winter's work with enthusiasm, under the leadership of Isaac N. Stanley, who took charge as pastor, September 1. All of the different activities of the meeting are functioning. Rally Day was observed in the Bible school, October 6, when an interesting program was given and 125 were present. Several teachers in the Bible school are planning to attend the Denver Community Training School. During the first week in October, the Denver Missionary Federation held an Institute for leaders in the Missionary study classes. Some of our members were privileged to attend this institute, and will bring inspiration to our own Missionary Society. The Intermediate Christian Endeavor has been reorganized and the Senior Christian Endeavor is adding new members. The attendance at Sunday morning services is increasing, and Friends feel that God is blessing their efforts, and are grateful to him.

* * * *

The month of September has brought back many of the Twentieth Street Friends of New York City, from their various summer resorts. After the regular monthly meeting on September 11, a very interesting account of the All-American Friends' Conference was given by Eleanor Taber, illustrated by excellent stereopticon slides which she had taken while attending the conference. These were greatly enjoyed by the monthly meeting. Other Friends present, who had also been in attendance at Oskaloosa, contributed graphic details. Those, who listened, felt that they had now a share in the inspiration of the Conference.

* * * *

Honey Creek Quarterly Meeting was held at the Chester church near New Providence, Iowa, October 5 and 6. The sermon on Saturday morning was given by Lawrence Sams. The presence and council of the Yearly Meeting Superintendent, Moses Mendenhall, who was kept at home on account of illness, was much missed. At the suggestion of the clerk, at the beginning of the business session, the meeting stood in silence in memory of Joseph Hockett and Ezra Hinshaw, two faithful workers in the church who had gone to their eternal home during the last few weeks. The regular meeting for worship was held on Sabbath morning and the afternoon meeting was in charge of the young people with a sermon by De Witt Foster.

* * * *

The Friends discussion group of Wenatchee Valley, Washington, met at the home of Elmer E. and Emily Harden, September 8, and enjoyed a splendid social time and a bounteous dinner at the

noon hour. In the afternoon Elizabeth Pearson, president of the organization opened the meeting, after which May N. Replogle led the discussion on "Shall Friends meet the challenge, coming to them from this fast growing and ever increasing Wenatchee Valley?" She spoke of the opportunities awaiting Friends, and pleaded for a strong and helpful co-operation of the scattered Friends of the Valley that would be conducive to a strongly organized center for Friends in Wenatchee which is a central and strategic location. Wenatchee Valley, the one time desert, is blossoming and bearing fruit in the shape of products, with her share of sturdy men and women who look hopefully into the future with glowing anticipation. Many Friends entered into the discussion heartily and felt the time had come when a full time worker for the valley should be employed to stimulate, encourage and build for Friends a permanent work. The discussion group will meet again November 8th at the home of May N. Replogle.

* * * *

Lela E. Gordon, former pastor of Friends Meeting at Argonia, Kansas, has accepted the call to be assistant pastor of University Monthly Meeting, Wichita, Kansas. She brought the message at the morning service on September 1. Her services with the young people of the church and college, in the junior congregation and in the week-day school of Religious Education, are very satisfactory.

* * * *

Greenfield, Indiana Missionary Society was hostess to all missionary societies in Walnut Ridge Quarterly Meeting at their regular meeting, October 8. Margaret R. Parker who went to Africa from this Quarterly Meeting five years ago, was present and addressed the meeting, more than one hundred guests being present. She spoke of customs, but especially emphasized the hospital work, as she went out as a trained nurse for this special work. She exhibited many interesting things: sewing, baskets and pictures. Pearl Barrett greeted each society with a "How-do-you-do" in appropriate rhyme. Hazel Ellis sang "Riley's Prayer Perfect." Dr. Mary Brunner gave the inspirational talk. The hostesses, Melva Davis, Caroline Henley, Dessa Lanning, and Alice Bundy, served tea, sandwiches, candy and salted nuts, assisted by Lura Hardin, Betty Birch, Ethel Loudonback, Della Holt, and Pearl Barrett. Caroline Henley, and Grace Gordon presided at the tea table. In the evening Miss Parker talked to a group of young people around the fire-place at the home of Harriet Brown.

* * * *

At the congregational meeting of the Twentieth Street Friends, New York City, October 9, Merrill Hyatt who spent the past year at Ram Allah, gave a very interesting talk on his experiences in

Palestine. He has come to New York for further study and has been appointed to act as field secretary for this meeting. Plans were made for a tea at the meeting-house, October 20, following which a stereopticon talk on "Picturesque Japan" would be given by Horace E. Coleman, for many years a resident of Japan, under the auspices of the Reception and the Tea Meeting Committees.

* * * *

Percy M. Thomas has begun his second year as pastor of Friends Church, Des Moines, Iowa. Both he and his family are doing good work for the Meeting and the community. Rally Day was observed, October 6, with a good attendance at Bible School and Meeting. The following Sunday at the closing exercises of the school Frederick J. Libby gave a good account of the peace program President Hoover is bringing before the people of this country. Joseph Coleman, a colored minister and member of this Meeting, died last week.

* * * *

With impressive ceremonies, a huge boulder tablet marking the approximate spot on which was erected the first Friends meetinghouse in Western New York in 1796 was dedicated at Farmington, N. Y., October 6. Fully 500 Friends from New York State and Canada gathered to witness the unveiling and attend the yearly gathering on the first Sunday in October. Following the unveiling, Friends gathered in the meetinghouse for a period of worship and an address by Peter Nelson, assistant State Historian of Albany. Historical events and sites are being marked throughout the State as an educational method that the younger generations might learn of the early life of the pioneers. A complete history of the meeting was read by Lewis F. Allen. This was the first meetinghouse west of Utica. The log house was burned in 1804 and was replaced by a larger building. In 1816 the building was completed that was removed in 1927 and here stands today the boulder and bronze tablet unveiled by five-year-old Jessie Aldridge, a descendant of Benjamin Hance, the first recorded Elder of this meeting, and Nathan Aldridge, who is the sixth generation from Nathan Aldridge, the early pioneer in Farmington.

* * * *

The first autumn church night of First Friends Church, Indianapolis, Friday, October 4, was devoted to welcoming the new pastor, Ira C. Dawes, and family. After a very happy introduction by Alvin T. Coate, Ira Dawes made a talk in which he won the hearts of all who heard him. Following the supper an informal reception was held in the Sunday school room. Mrs. Lyla O. Franklin, secretary and church visitor, and David W. Day, assistant minister and educational director also were introduced.

The Atlantic and Pacific Coast and Indiana as well, were represented at Friendswood, when Ernest Lawrence and wife and two children from California, Mr. and Mrs. Pittman of Wilmington, Delaware, and Edna Bundy of Greenfield, Indiana, all were in attendance at the morning services on September 15. A. W. Brown and wife and three of their children, accompanied by the Friendswood pastors, Luther and Jennie Dillon, left Friendswood, October 12, by auto for Kansas Yearly Meeting and to visit their respective relatives. The Friendswood pulpit will be filled by the resident ministers during the absence of the pastor. Lois Dillon, who recently graduated from Friends University at Wichita, Kansas, is the principal of the Friendswood Public School this year.

* * * *

E. Howard and Ruth P. Brown of Westfield, Indiana, began a series of meetings at the Friends Church, Ridgefarm, Illinois, on October 20, to continue at least two weeks. George H. Moore will continue his work as pastor here.

* * * *

The annual Homecoming of the Friends Church at Carthage, Indiana, October 13, was one of the largest and best in several years. There were 122 at Bible School and at the morning worship period, the pastor, Clyde O. Watson, spoke on "The House of God," at the close of which the audience stood with bowed heads and tender hearts while Mildred Tetrick of Indianapolis sweetly sang "Home, Sweet Home." Dinner was served at noon and at the afternoon service William J. Sayers of Richmond spoke on "The House Beautiful." Inspiring music throughout the day was led by Mrs. Al. Carr with special numbers by out-of-town guests: Thomas Cox and wife of Anderson, and Frankie Jessup and son of Charlottesville. These homecoming days mean much to the home church.

* * * *

The Danville, Indiana, Friends report an attendance of 119 at their Sunday School on Rally Day. Each class was represented by song or recitation. Mrs. Arthur Shartle, superintendent of the Cradle Roll, gave an exercise with the tiny tots, and reported an addition of fifteen new members. There were interesting recitations from the primary and intermediate departments. Ethel Vannice and Virginia Smith of Mrs. Watkins' class of young girls, sang two Rally Day songs, accompanied at the piano by Eileen Howard. The Woman's Bible class, taught by Mrs. Allen Wilson, had twenty-one members, and was represented by a quartet who sang a Rode-heaver song, "The Master Touched My Heart Strings." A. J. Stevenson from the men's class spoke ably on method in presenting Bible lessons. The church services following the Sabbath School were

conducted by the pastor, Mary Miars Harold. There was special music by Prof. H. E. Owen of Central Normal College, and Mildred Owen. Besides the Aid Society, Missionary Society, and other organizations they have a Mothers' Circle composed of the mothers of young children. It has twenty-five members, and a very interesting course of study.

* * * *

Fairview Friends Meeting in Wilmington Yearly Meeting recently held a very unusual service conducted by the young married and college students' class of the Bible School, of which Charles Blackburn, Jr., is teacher. On October 6 they gave during the morning service the short biblical drama, "Nathaniel's Quest." So earnestly did they enter into this portrayal of the Youth's Quest after God that a marked impression was made upon all present and they have been asked to repeat the service at other points in Fairfield Quarterly Meeting. A beautiful Cradle Roll Consecration service was conducted by Bertha Blackburn Jr. in which Bernita Bernard sang fittingly: "The Flowers of God's Garden." The missionary society, at its September meeting, listened to an interesting account given by Betty Linton of her trip to Europe and attendance at the World Youth Peace Congress.

* * * *

South China had a very good Daily Vacation Bible School in August, under the leadership of Susan Sission Jones. They had an enrollment of 44, (average attendance 38.) Miriam A. Marr was the efficient teacher of the oldest pupils. This consecrated woman, formerly a school teacher, is in her eightieth year, a daughter of Stephen Cartland a well known minister of a past generation. She bought dolls for the girls of her class and with great patience taught the girls to dress them, and do every stitch themselves. The dolls are going to Mrs. Ransome in Tennessee. The most valuable work of Mrs. Marr was in the teaching of the Wilderness lessons, which the children certainly appreciated as was evident at the demonstration. There were six other faithful workers.

* * * *

Susan Sission Jones has been granted a certificate to attend Baltimore Yearly

Meeting, and also to have some religious service in North Carolina Yearly Meeting.

* * * *

Argonia, Kansas, Friends Church is starting out on the new pastoral year with bright prospects and great hope under the leadership of H. Earl Cox and Pearl, his wife, as assistant pastor. They have entered on the work with great zeal and Friends are expecting great things from Heavenly Father working through them and the church membership. Rally Day was observed the last Sunday in September and was a great success, showing untiring work of teachers and officers.

CARTHAGE SPECIALS

The month of September was observed by Carthage, Indiana, Friends as "Bible School Month." The first Sunday was Missionary Day with a missionary story in the school followed by the pastor's sermon on "The King's Command." At night a stereopticon lecture on Friends work in Tennessee was given.

Home Department Day was observed in the school on September 8. The prayer meeting was woven about the same theme, September 5 being Department night when each chairman gave an outline of work planned for the year. In connection with the Monthly Meeting, September 12, worship in the Bible school was considered. The following week was Adult Class Organization night, and September 26 was in charge of the Bible School Committee when the objectives for the new year's work were given.

Cradle Roll Day, Parents' and Visitors' Day were also observed in the Bible school. Messages were given by Lenna Watson on "The Inspired Word" and a "Study of the Prophets." Bible School night, September 22, each class gave their organization and one number on the program. The crowning day toward which all pointed was Rally Day, September 29, when 174 were present and the offering was nearly \$15. As a fitting close to the theme of the month, pictures and a lecture on Palestine and Friends work in Bible lands was given by the pastor, Clyde O. Watson in the evening. Because of the fine spirit of cooperation prevailing, it proved a great month for Bible school activities and has given a new impetus for the year's work.

LOVE THE LAW OF LIFE

BY TOYOHICO KAGAWA

This new book is an inspiring message from the outstanding Japanese Christian. Kagawa here gives us a challenge to try the Way of Love in life and he writes as one who has actually lived his own life on this basis.

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Read It or Leave It!

A Corner of the Paper
in which We May Talk
Shop, and be Personal

To appear Once in a While if not Oftener

A letter came today from a distant subscriber prodding us up on this column: "Do keep it up," she urges. "I always *take* it and it's sufficiently spicy that I need neither salt nor sauce to make it go down." We were just rubbing our hands gratefully over this glowing coal of appreciation when the proverbial second sober thought arrived: (Why do second thoughts have to be so sobering anyway?) Does our correspondent imply that it requires salt and sauce to make the rest of our editorial offerings go down?

Numerous expressions within past weeks from widely scattered Friends have given renewed assurance that this backdoor feature of ours is enjoyably followed by many. If they have missed it in recent weeks, so have we. Front door duties have been so pressing that we haven't found time to chat with readers in a neighborly way in the friendly intimacy of the back yard. As we thus foregather again, perhaps we should gather up a few topics and personals from former conversations.

A RIVAL IN EARLY PIETY

Several weeks ago we threw out a challenge to readers in this wise: we recalled the gist of a sermon we heard George N. Hartley preach when we were about ten years old and asked if any other Friend could report a sermon heard at that tender age. Comes now Jennie Cartland Callister of Brooklyn, New York, saying that her religious memory is as good as the Editor's. She recalls hearing Dwight L. Moody preach in Poughkeepsie when she was about ten, when a group from the Friends meeting attended the Moody meeting in a body. She recalls her feeling of satisfaction at being allowed to attend an evening meeting, being the youngest member of the group. (We raise the question whether the feeling of pride thus confessed does not partly neutralize this demonstration of religious memory! Now our tender feeling was purely one of aspiration and longing for—a pony.)

"I remember the crowded church," she writes, "and where we sat in the gallery. I cannot recall all the sermon, but the others who were there probably couldn't do that either. To illustrate a point, he told this story which I have many times repeated: There was once an old woman who had the reputation of saying something kind about everyone,

even those in whom others found no virtues, to praise. Finally the village 'soak' died in disgrace, as he had lived. People speculated as to what good thing old Aunt Jane could possibly find to say at his funeral. There was very evident interest when it came her turn to pass by the coffin. As she turned from her 'last look at the remains,' she shook her head and said, 'Well, he was certainly a wonderful whistler.'"

This is a striking coincidence, inasmuch as we too distinctly remember hearing Moody preach in Portland, Oregon, within a month after we had passed our tenth birthday. While the remembrance of the occasion—its setting, and the appearance of the noted preacher—is very clear, we can't recall any of the sermon. Which perhaps, shows up Dwight L. Moody as compared to George N. Hartley as an effective preacher!

Very well, who's next, if any?

AGNES TIERNEY'S LITERARY STOCK GOES UP

Many expressions of delight over Agnes L. Tierney's All Friends Conference parody on Hiawatha have been heard, but this one gets the blue ribbon for explicit tribute: "That Hiawatha song at the close of the Friends Conference was fully equal to Milton's 'L'Allegro' and could rank with his 'Hymn on the Nativity.'" Our friend of Germantown will value this praise the more highly when we add that it comes from New England and, moreover, from one who is a poet in his own right.

YES, WE AIN'T GOT NO LARNIN'

In our story of the bus pilgrimage from Richmond to the All Friends Conference at Oskaloosa, we spoke of how our English Friend, John William Graham, was mystified over the origin of the name, Peoria, which he tried to fit into classical lore. All that we could suggest in reply was that perhaps we might be entitled to originate a few names of our own. Imagine how low we were in spirit on receiving the following from W. Rufus Kersey, the savant of Wilmington Yearly Meeting and Southwestern Ohio:

"As to Peoria—if you learned Doctors will look in the pages of the Century Dictionary of Names, you will find, under the head of Illinois, that the Peoria were one of the five principal component parts that made up the Illini, or the original inhabitants of the great Sucker State; the other four tribes being the Kaskaskia, Tamaraoa, Cahokia, and Michigamea. How about your knowledge of the conspiracy of Pontiac? An editor, an ex-professor of history, should enlighten our English visitors."

Sure we've heard of Pontiac. Our prosperous, next door neighbor drives one, and we have *conspired* to get her to take us a ride. But why bring that up? And then for a final fling our meticulous Friend made this further gesture of erudition in a postscript:

"See also Bureau of Ethnology, Bulletin 30, part 2, page 228, for detailed information that should satisfy the Doctor from Cambridge. But don't let him return to England with the impression that we ain't got no larnin' in this country."

RALPH BORING HEARD FROM

Following the appearance of our Canada travel stories in August, we have received many inquiries, curious and solicitous, concerning the strange case of Ralph Boring and his demonstration of marital devotion. We are glad to let Ralph speak for himself, quoting the following paragraph from a letter we have received from him:

"I had in mind to write sometime an article on 'Victorian Romance' and point out some of the hard-boiled cynicism that the Editor and his companions—save one—manifested on the trip to Canada and which did not appear in the Travelogue. However, on second thought I think best to keep still and see if I cannot become a martyr and a champion to the cause of romantic family life."

FROM AN UNKNOWN DISCIPLE

Those who read our "Playing Hooky in Iowa" which appeared October 3rd, will have in mind our call upon Pella and the Dutch names we found. We took them all to be names of people but now we aren't so sure. Included in the list was that of Washtella.

A few days ago we received a neat little box, addressed and even postmarked with such painstaking anonymity that it would seem the postoffice department was cooperating to keep unknown and unguessed the identity of the sender. On opening the gift box what do you suppose the Quaker editor found, ensconced in a bed of pale blue cotton? A very worldly looking cigar in a wrapper containing the word "Washtella!" These were the lines that greeted us:

"Meet Mr. Washtella!!

A native of Pella,
Not even a Dutchman is he.

"But made in the town
And of doubtful renown,
Like some other things
You might see."

This is embarrassing. In view of that recent anti-tobacco editorial, what disposition can we consistently make of "Mr." Washtella?

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THOMAS H. BAKER

Thomas H. Baker was born in England near Shotley Bridge, in the County of Durham, April 24, 1854. His father and mother with all their family, when he was fifteen years of age, came to America, spending one year in New York State, after which they moved to Kansas and located near Tonganoxie in 1870. Three years of his early manhood were spent in the Indian Service at the Quapaw Agency.

Celebrating the twentieth anniversary of the date of leaving England, he was married to Mary E. Thistlethwaite. To this union were born three children, James T. Baker of Friendswood, Texas; Margaret L. Bowles, of Wichita, Kansas; and Ruth Baker Kellum, Friends Mission, British East Africa. In December, 1914, the family moved to Friendswood, Texas, which has since been their home. Besides the wife and children, three grandchildren, two sisters, two brothers and numerous other relatives survive.

He was a birthright member of the Friends Church, and was always faithful in attendance, having been an Elder many years, and holding other important positions. He was especially concerned that the faith once delivered to the saints should be maintained in its purity and power. His testimony and life gave evidence of the transforming power of Christ and the guidance of the Holy Spirit.

He died, October 6, 1929, suddenly, as the result of an accident, while on his way to Sabbath morning services, being 75 years of age.

DAILY BIBLE READINGS

Lesson for Nov. 3. Respect for Rightful Authority (World's Temperance Sunday). Mark 12:13-17; Romans 13:1-7; 1 Peter 2:13-16.

Golden Text: Let every soul be in subjection to the higher powers. Romans 13:1.

M. The Abuse of Privilege. Mark 12:1-2.
T. Our Debt to God and Country. Mark 12:13-17.
W. Civic and Social Obligations. Rom. 13:1-10.
T. Duties and Privileges of Subjects. 1 Peter 2:13-25.
F. The Mob Spirit Suppressed by Law. Acts 19:30-41.
S. Powers of Government Derived. John 19:1-11.
S. Jesus' Regard for Law. Matt. 5:13-20.

BIRTHS

HADLEY—To Leland T. and Katherine Watson Hadley, Chicago, Illinois, September 10, 1929, a son, David Watson.

MARRIAGE

COPELAND-COX—At the home of the bride's parents, Preston R. and Nettie C. Cox, Richmond, Kentucky, Minnie Frances Cox and David J. Copeland, October 16, 1929. Albert L. Copeland, father of the groom officiated.

DEATHS

ELKINTON—At Moylan, Pennsylvania, October 13, 1929, after a brief illness, Mary B., wife of J. Passmore Elkinton.

PENNINGTON—At his home in Indianapolis, September 27, 1929, Isaac Pennington, in his 79th year. Born at Westfield, Indiana, he came to Indianapolis where for forty-four years he has been a member of First Friends Church. His wife, Clara A. Pennington and daughter Ethel live in Indianapolis and his brother John lives at Damascus, Ohio.

WILLIAMS—Near Darlington, Indiana, August 31, 1929, Phillis M., wife of Zeno Williams and daughter of Claiborne and Esther Haworth, after a long period of affliction, in her sixty-eighth year. Born near St. Joseph, Ill., a birthright member of Friends, she attended Vermillion Grove Academy and in 1881 was married to Zeno Williams who survives her as also

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their three daughters and seven of their eight sons. Funeral service was in charge of George H. Moore of Ridgefarm, Ill. Interment in Green Lawn cemetery.

COLEMAN—At Boone, Iowa, October 11, 1929, after an illness caused by old age, Joseph Coleman, a minister and member of Des Moines Friends Meeting, aged 84 years. Born a slave in the South and liberated following President Lincoln's emancipation proclamation, he came north and joined Friends. As a recorded minister he did much Gospel work which was blessed to the salvation of many people. He had no relatives living.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold E. Vaught, Pastor, 5518 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to Arthur George Thorp, Clerk, 1713 Glynn Court. Telephone Longfellow 2619.

LOS ANGELES, CALIFORNIA
Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

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